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THE
SCRIPTURE DOCTRINE
OF
THE PERSON OF CHRIST.

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BASED
ON THE GERMAN OF W. F. GESS.

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AUTHOR'S PREFACE.

THE truth concerning the person of Christ is happily not now first to be discovered, being already presented in its leading features in the symbolical books of the church. Still, the more thoroughly the study of the person of the Son of God is engaged in, the more certainly does it lead to the humble confession that here are depths which we cannot fathom during this life. There is, however, between the written definitions of ecclesiastical creeds and the limits which our present knowledge can never pass much room for further research. The abounding riches contained in the Scriptures, with respect to divine truth in general, and its central point, the Son of God and the Son of Man, in particular, are such as to yield an abundant harvest to every succeeding generation of the church. Moreover, the statement of the truth by our Lord himself and his inspired apostles is, in its simplicity, so full of life, and so far transcending our human forms of thought, that constantly renewed labor is necessary for its adequate comprehension. It is with this as with the practical knowledge of Christ by an individual Christian. He has given his heart to Christ and has thus learned to know

him, but still the process has to be repeated day by day. So the church has long held the true doctrine concerning Christ, but yet continually needs to apprehend it more fully. We have reason to rejoice that the Lord has enabled the science of theology, having been revived within a few decades, to take a few steps which may be regarded as an advance in Christological doctrine.

In venturing to lay before the public an Essay on the Person of Christ, I do so in the full assurance of having earnestly endeavored to consult the Scriptures as their own commentary with reference to the meaning of every single passage, as well as with reference to their general organic tendency. Whatever, without knowing or designing it, I have affirmed contrary to the sense of Scripture, I at once pronounce null and void, and shall be glad to have any such statements pointed out to me. I may, perhaps, also hope that I have succeeded in developing some truth from the Scriptures, which may be of service in promoting a more correct view of our Saviour's person.

The Essay is primarily intended for professional theologians; but I entertain the hope that it will prove instructive and useful also to thoughtful laymen. There are in our church (God be praised for it!) a large number of laymen who long for a profound and systematic understanding of what they believe, and theological lectures will suffer no loss by cultivating simplicity. Our Lord uttered the profoundest thoughts in the

simplest language, and has thus pointed out the path to be pursued by theological science.

I assume at the outset that all the books of the New Testament are genuine; nor is it the province of a Christological Essay to prove this in detail. Yet I think I have shown that on this view a history of New Testament Christology results, which is both simple and in accordance with the laws of spiritual and religious development. How could this be the case, if most of these writings had been the work of entirely different authors, living at remote periods? On the other hand, can any clear or satisfactory view of the development of Christological doctrine be obtained on the basis of modern criticism?

In the second place, I have, I think, contributed somewhat to establish the three following propositions: that the Christ of the synoptic Gospels and that of John presuppose each other; that the Christ of the fourth Gospel and that of the Apocalypse are in perfect harmony with each other; and, that the Christology of Paul presents an organic whole throughout the Epistles which are ascribed to this Apostle, in so far as they have any important bearing on the subject. Admit these propositions, especially the first two, and all critical questions respecting the New Testament are settled.

My substantial agreement, in respect to the self-emptying act of the Son of God, with such men as Liebner, Thomasius, and Hofmann, is the more gratifying to me,

as I have obtained the same result in an independent manner. In respect to the main point I have long had settled convictions. In the particular development, however, many points present themselves to these greatly revered authors and to myself in a very different light. My method of procedure differs both from that adopted by Hofmann, and still more from that of Liebner and Thomasius, the latter finding their point of departure in the Christian consciousness, the former proceeding for the most part speculatively.

In the last place, I would say that I have not, in this Essay, touched upon some questions the discussion of which might be expected in a Christological Treatise, being of opinion that they would find place more suitably in a discussion of the Work of Christ.

FR. GESS.

TRANSLATOR'S PREFACE.

THE translation of this work was made shortly after its publication ; but mindful of the Horatian maxim, "Nonum prematur in annum," I laid the manuscript aside, meanwhile, however, investigating the subject of Christology as closely as possible. On perusing the manuscript after the lapse of some years I found that my views were, on the whole, still the same, having only, perhaps, become riper and more fully developed. The fact that our American Christology needs reconstructing can be denied by no one who gives serious thought to the subject, and does not regard the language used in the symbolical books of his denomination as inspired by the Holy Ghost, and therefore precluding any improvement. How the different Christological views of the various sects in this country and the world are ultimately to be reconciled seems to cause no sort of uneasiness to some divines.

I have expressed the views presented in this book, both by word of mouth and by writing, and they have met with both opposition and approval, the opposition amounting in some instances to persecution. The ful-

ler statement here given, will, it is hoped, disarm prejudice, and compel assent at least as to the main points, while the importance of the subject may assuredly challenge general examination.

In order to show the general reader that the Christological views held by the church at different periods have greatly varied in important points, I have added a history of these different views in Appendix A.

Whenever the translator differs from the revered author, he has stated this in a foot-note; he has sometimes also modified the text, so that what is now offered, exhibits the translator's Christology. On the subject of the origin of the human soul the translator could not possibly agree with the author, and in order to do justice to both parties, Appendix B has been added.

With the prayer that the great Head of the Church will own and bless this feeble attempt on the most stupendous subject which can engage the attention of the human mind, this Essay is now laid before a candid public.

J. A. REUBELT.

BLOOMINGTON, October, 1870.

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FIRST SECTION.

THE ETERNAL SON OF GOD.

CHAPTER I.

THE TESTIMONY OF JESUS TO HIMSELF AS BEING THE SON OF GOD.

§ 1.

OUR Lord commenced his public ministry in Galilee with the same words as his forerunner John: "Repent, for the kingdom of heaven is at hand" (Matt. iii. 2; iv. 17). We afterwards also meet with discourses of Jesus, in which he discusses the way of man's coming to God more fully, but without mentioning his own person as being indispensable for this purpose; and one who should be acquainted with these and similar declarations of the Saviour alone, might indeed perceive in him a divine prophet or messenger, but not the Mediator between God and men. This is especially the case in the Lord's prayer, in which he first teaches the disciples and the multitude (Matt. vi. 9, etc.), afterwards the disciples alone (Luke xi. 1, etc.), to pray. So also in the parable of the prodigal son, wherein he points out, especially to his enemies, the manner in which a sinner is pardoned by God. (Luke xv. 2).

These, however, are isolated cases. The circumstance that Jesus does not speak of himself, nor of his importance for the kingdom of God, when he discusses only

preparatory or special points touching that kingdom, may easily be accounted for; any preacher, however zealously he may preach Christ, will act in the same manner, i.e. omit to mention Christ in some of his sermons. But whenever Jesus discusses the plan of salvation as a whole, *he represents himself as the only way in which man can come to God*. This he did even at the first passover of his public ministry, in his conversation with Nicodemus, the earliest of which we have a record, declaring "that whosoever believeth in him, should have eternal life" (John. iii. 15; etc.). In the same way he says of himself: "the light has come into the world" (vs. 19), and that although he had not come for judgment, yet the judgment of condemnation was pronounced by his coming (vs. 17-21). To the Samaritan woman he says (John iv. 14): "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." In the Sermon on the Mount he contrasts himself with the law and the prophets as their fulfilment, saying: "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil" (Matt. v. 7). In Matt. xi. 27 he says: "All things are delivered unto me of my Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him"; none findeth rest, but those to whom he giveth it. When he healed the impotent man by the pool of Bethesda, he took occasion to speak of the works which the Father showed him (John v. 20); adding (vs. 21), that as the Father raised up the dead and quickened them, even so the Son quickened whom he would, because the Father had committed

unto him all judgment, i.e. the power to sift and separate (vs. 22); he further declared (vs. 24), that whosoever heard his word, and believed on him, had everlasting life; that the hour was coming, and even had come (the time of Christ's tabernacling on earth), when the dead should hear the voice of the Son of God, and those that heard should live, because the Father had given the Son authority to execute judgment, i.e. to make the separation of believers and unbelievers, (vs. 25, 27); and that the hour was coming in which all that were in the graves, both the just and the unjust, should hear his voice, and come forth (vs. 28). Again, at the lake of Tiberias he announced himself to the caravan on its way to Jerusalem to attend the Passover, as the true bread, that had come down from heaven, even the bread of life (John vi. 32, 33, 35); that by believing on him, by eating his flesh and drinking his blood, they might have eternal life, and be raised up at the last day, since they would be convinced by his ascension, that through the operation of the Spirit his flesh also would be spirit and life (vs. 62). At the Feast of Tabernacles he represented himself as quenching all thirst, causing rivers of living water to flow from the believer (vii. 37, etc.); as the light of the world (viii. 12; ix. 5); as the only deliverer from sin (viii. 36); as the door of the sheep, by whom whosoever would enter in might find pasture; as the good shepherd of all the good sheep of the earth, who hear his voice, to whom he will give eternal life, and whom none shall pluck out of his hands (x. 11-30). At the raising of Lazarus he called himself the resurrection and the life (xi. 25, etc.).

Christ's last days especially are full of testimonies concerning his mediatorial office. After his Messianic

entry into Jerusalem he said, in view of his approaching death : “ Now is the judgment of this world ; now shall the prince of this world be cast out ; and I, if I be lifted up from the earth, will draw all men unto me ” (John xii. 31, 32). He declared, both before the disciples of John (Matt. ix. 15) and before his enemies (Matt. xxii. 2), that he was the bridegroom of the church of God. Of special importance with respect to his mediatorial office are his declarations concerning his coming to judgment. A whole year before, he had announced himself in his Sermon on the Mount (Matt. vii. 22), and subsequently in the parable of the tares in the field (xiii. 24, etc.), as the Lord of the field, which is the world, consequently as the Lord of the harvest, and the executor of the final judgment ; he further declared to Peter, when the latter attempted to dissuade him from going to Jerusalem, as well as to the other disciples, that he should come in the glory of his Father, with his angels, to reward every man according to his works (xvi. 27), and that of the bystanders some would live to see the first act of his coming — the destruction of Jerusalem (vs. 27). We afterwards see him leaving the temple, with the declaration, that the presence of God was withdrawn in him, until Israel would receive him at his future coming (xxiii. 38, 39) ; then from the Mount of Olives he directs attention to the three epochs in the future history of the world ; the first of which is ushered in by his coming to destroy Jerusalem, the second by his coming to gather the elect, and the third by his coming to execute the final judgment (Matt. xxiv. 1 ; 14–28 ; 29 ; 25, 31, etc.). Again before the high priest he characterizes the history of mankind from the moment of his death, especially the history of the judgment that is to be

executed on them, as a coming of the Son of Man (xxvi. 64). But when he parted from his disciples, he spoke of a different kind of coming, telling them that he was going to prepare a place for them, but that he would come again, and take them unto himself (John xiv. 2, 3); he further calls himself the way, the truth, and the life, adding that no man cometh to the Father but by him; that whoever knows and sees him, knows and sees the Father (vs. 5, etc.). During the time of his separation from them they are to pray in his name, and he promises to answer their prayers (vs. 13); if they love him and keep his commandments, he promises to pray his Father for the Spirit of truth (vs. 16), yea, to send that Spirit himself (xv. 26; xvi. 7); to come again, and dwell in them with quickening power (vs. 18), giving them joy and light (xvi. 22); yea, the Father's coming is promised with that of the Son (xiv. 21-23). He gives them his peace (vs. 27), declares that he is the true vine, that if his disciples will abide in him, they will bear much fruit, but that without him they can do nothing (xv. 1, etc.). He tells them that the Spirit of truth would glorify him, as he would take of what was Christ's, and show it unto them, all things that the Father hath being also his. Of the great intercessory prayer we select the following passages: "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him (xvii. 2); all mine are thine, and thine are mine (xvii. 10^a); I am glorified in them (xvii. 10^b); the glory, which thou gavest me I have given them, that they may be one, even as we are one" (xvii. 22). After his resurrection he breathes upon his disciples, and says unto them: "Receive ye Holy Spirit; whosoever sins ye remit, they

are remitted unto them ; whosoever sins ye retain, they are retained ” (John xx. 22, 23), a power which he had granted unto them twice before (Matt. xvi. 19 ; xviii. 18). He promises to verify unto them the promise of his Father (Luke xxiv. 49), to be always with them unto the end of the world (Matt. xxviii. 20), which promise he had likewise given them before (xviii. 20). Yea, he says, “ All power is given unto me in heaven and in earth ” (xxviii. 18), and commands them to baptize in his name, as well as in that of the Father and Holy Spirit (vs. 19).

Corresponding to this relation of his person to us which Jesus claims for himself, is the relation to him which he claims from us. Moses also might require the Israelites to believe and trust him (comp. Ex. xiv. 31 : “ And they believed the Lord and his servant Moses ”), but only on account of his message and prophetic character, not on account of the inward nature of his person. As soon as the end for which God calls a prophet is realized, the relation between the prophet and the people to whom he is sent ceases, and a second prophet may take the place of the first. Yea, every true prophet must long for the time of his own decrease (John iii. 30), and the elevation of all men to his prophetic dignity. But Jesus says to his disciples, even at the moment of his parting from them : “ Believe in God, believe also in me ” (John xiv. 1). And while a prophet demands stronger faith in his person, the less developed those are whom he instructs, but is in duty bound to urge a vital union with God the more earnestly the more their spiritual life is developed, Jesus, on the other hand, enjoined most urgently on his most advanced followers to found their whole inward life upon a real communion with his person.

Christ does not merely insist on a belief in his words and works as proof of his divine mission, but he demands faith in his person, in the fulness of life that is in him (comp. John xi. 25, etc.). Nor are we to believe only in his fulness of life, we are also to appropriate it to ourselves; we are to eat him as the bread of life, to eat his flesh and to drink his blood as the only food of eternal life (John vi. 53-55); we are to be branches of him, and to regard ourselves when out of communion with him as unfit for any good work, and lost (xv. 1). For this reason our whole conduct is to be shaped by our relation to him. To lose one's life for Christ's sake, is to find it (Matt. xvi. 25), to be persecuted for his sake, is to suffer for righteousness' sake, and leads to eternal happiness (vs. 10). It is that which a man has done, or not done, unto Christ that decides his everlasting destiny (Matt. xxv. 24). It is true, Christ has nowhere especially said that we should adore him; but if we are to honor him as the Father (John v. 23), if he hears and answers prayer (xiv. 13, etc.), sends the Holy Ghost (xv. 26; xvi. 7; Luke xxiv. 49), raises the dead, judges the world (Matt. xxv.); if all power is given unto him in heaven and in earth (Matt. xxviii.); if we are to be baptized in his name, as in that of the Father and the Holy Ghost, then his adoration is a matter of course, and he sanctioned it, when Thomas said unto him, "My Lord and my God" (John xx. 28). These declarations of Christ render it obligatory on us to put the same confidence in him as in God; they impose on us the same duties to him as to God.

It is true, he calls himself only the way, not the end; yet communion with him is not merely the means of making us partakers of the Father's fulness of life, but

is a participation in that life itself; for he is the truth and the life; whosoever has him, has life (John xiv. 6). There is, indeed, a time yet to come for his disciples, when Jesus will no longer pray for them, because they will themselves know how to pray in his name; for it is not from a want of love on the part of the Father to those that believe in Jesus, but from their present inability to pray in an acceptable manner, that Christ prays for them: hence it is evident that the prayer of Jesus *for them* ceases only in that degree in which the prayer of Jesus *in them* approaches maturity, praying in the name of Jesus being, according to the New Testament, an act which proceeds from an enlightened state of the mind, and is wrought by the indwelling Jesus (Matt. xviii. 20), and there can be no higher end of prayer, than that Jesus may be in us, and we may see his glory (John xvii. 20-24).

From these and other declarations of Christ concerning his mediatorial office, it is evident that such discourses of his as make no mention of his person as necessary to mediate between God and man must not be interpreted by themselves, but in connection with his whole doctrine concerning his person, and must be accounted for by particular objects which Christ had in view. This applies also to Christ's answer to the young man: "Why callest thou me good; there is none good but one, that is God" (Matt. xix. 17).

§ 2.

But who does Christ profess to be, when he claims for himself such a relation to God and man, and demands such a relation from men. The name which he usually applies to himself is "*the Son of Man.*"

This appellation he applies about fifty times to himself. It is evident, that Christ thus designates himself as a real man, but at the same time as one who is distinguished from all others; for if he were only *a* man, as all others are, it would have been absurd for him to call himself the "Son of Man." Before we attempt to explain what it is which distinguishes Christ from all other men, it will be well to examine the passages containing this self-designation of Jesus in their connection.

The most remarkable of these passages is Matt. xxvi. 64. When the high priest adjures him by the living God, to tell them whether he is the Christ, the Son of God, Jesus answers, "Thou hast said"; and continues, "I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Humiliated as he is, he swears that he is the Messiah, and adds, that the truth of this declaration should soon be made manifest by his exaltation to the highest power and dignity. But why does he pass from the appellations "Christ," "Messiah," "Son of God," to that of "Son of Man?" His only object can be to declare, that in his person the prophecy of Daniel (vii. 13, 14) will be fulfilled, where after the destruction of the four beasts, i.e. the four empires of this world, by the judgments of God, the prophet sees one like the Son of Man coming with the clouds of heaven, who is brought near before the Ancient of days, and receives everlasting dominion and glory and a kingdom. Christ himself refers us to this passage of the Old Testament, and by referring to himself the appellation, "Son of Man," intimates that he it is to whom belongs the everlasting and universal dominion of the

prophecy, consequently that he is the Messiah of Israel and of the whole world.

But to intimate that Daniel's prophecy would be fulfilled in his person, cannot possibly have been his only reason for calling himself the "Son of Man," as the context often forbids this application. For it would be strange if he had always designated his Messiahship by this reference to Daniel. Why not call himself also the "servant of God," with reference to Isa. xl.-liii.? Why not the "zemach" (the branch, either of God or of David), a designation of the Messiah first used by Isaiah (iv. 2), then by Jeremiah (xxiii. 5, and xxxiii. 15) and finally by Zechariah (iii. 3 and vi. 12), as his proper name? Why not, in order to express his Messiahship, call himself the "Son of David" at once? We infer from his not doing so, that the term "Son of Man," as used by Jesus, meant more than "Messiah."

But what idea would the earnest hearer attach to this appellation, which so often fell from Jesus' lips? Two meanings would undoubtedly suggest themselves. In the first place the idea that he who called himself "Son of Man," while he was surrounded by men, intended thereby to designate his humanity as something miraculous, and the very centre of his being as supernatural; in the second place, the question, "The son of what man?" And the only answer to this could be: The son of Adam, or rather the son not of *this* or *that* man, but the son of humanity, consequently the ideal man, the realized idea of humanity, he who was the object of universal expectation and longing. To the Israelite, who had learned from the lips of Jesus, and at the same time by his own experience, that he was the source of

all divine life, the former idea, "that the Son of Man is that wonderful man, who is in his very nature more than man," would naturally present itself; but St. Paul, who views the relation of Jesus not only to the house of Israel, but to the whole human race, sees in "the Son of Man" the son of humanity, — the true man, the object of universal expectation, the second Adam, who has begotten us from the natural unto the heavenly life (1 Cor. xv. 45; Rom. v. 12–19).

It would seem that both these meanings are also expressed in the language used by Daniel. The former, "the Son of Man = the wonderful man," would seem to be implied in the fact that it is not said, "the Son of Man came with the clouds of heaven," but "*one like* the Son of Man came with the clouds"; the second, "the Son of Man = the son of humanity, its flower, the true man," in this, that the kingdoms, on whose ruins the new kingdom is raised, although they are kingdoms of men, are represented by beasts; the true nobility of human nature comes to light only in the new kingdom; in the former the flesh ruled; in this the spirit rules, by which man is the image of God.¹

This, then, is the meaning which Jesus attached to the phrase, "Son of Man," — the wonderful man, who realizes the ideal of humanity, and who shall, according to the prophecy, inherit the kingdom. In some passages the first, in others the second of these two ideas prevails.

Only by taking "the Son of Man" in this sense do we find the key to the correct understanding of the term

¹ We cannot agree with our author's exegesis of Dan. vii. 13, 14; as it seems to us, from the sequel of the chapter, that *Israel*, as a nation, and not the Messiah, is to be understood by "the Son of Man;" we must also dissent from his views concerning *flesh* and *spirit* and the image of God, as will be seen hereafter.

wherever it occurs ; e.g. Matt. viii. 20 ; Although I am the Son of Man, I have not where to lay my head ; (xii. 8) ; Because he is the Son of Man, he is Lord of the Sabbath, — on account of the wonderful element which lies hid in his inmost being (xii. 32). A word against the Son of Man may be forgiven, because he is the Son of Man, because his supernatural being is hid in his human nature. This accounts also for the frequent use of the phrase. A name only of the deepest significance can be expected of Jesus, especially one which he uses so frequently to designate himself. Moreover, this name was not *plain enough* to furnish the fanaticism of his *enemies* with a charge against him, while it was too enigmatical to leave room for the supposition that it was understood, and thus challenged reflection and inquiry. It conveyed, at the same time, to the more serious the outlines of the mediatorial relation of Jesus to the whole human family. Whoever understood this name had burst the barriers of particularism, and perceived that the Son of Man belongs to the whole human family not less than to the house of Israel.

But wherein consists the wonderful character of this man ? Why is he the true, divinely approved man, the flower of humanity ? What constitutes his title to everlasting dominion ? This question is suggested by the designation “Son of Man,” but not answered. Thus this name of Jesus directed his contemporaries to something beyond itself, and directs us in the same way.

§ 3.

What is enigmatical in this term “Son of Man” is explained by the other self-designation of the Saviour, “Son of God.” He gave himself this title even in his

conversation with Nicodemus: "God so loved the world that he gave his only-begotten Son" (John iii. 16). Again: "God did not send his Son into the world to condemn the world, but that the world through him might be saved" (vs. 17, 18); "He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." In Galilee he declares: "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. xi. 27). To the caravan of Galileans going to Jerusalem to celebrate the passover there, the Lord says: "This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day" (John vi. 40). Again, at Jerusalem: "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise; for the Father loveth the Son, and sheweth him all things that himself doeth; and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. . . . The hour is coming in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth" (John v. 19-29). The blind man is asked by Jesus: "Dost thou believe in the Son of God?" (ix. 35). In

x. 36, he defends himself against the charge of blasphemy for calling himself the Son of God. The sickness of Lazarus has for its end the glory of the Son of God (xi. 4). In the parable of the malignant husbandmen, Jesus calls himself (Mark xii. 6) the only well-beloved Son, in contradistinction from the servants that had been sent before, viz. the prophets. In the parable of the marriage-feast, he speaks of the son for whom the feast was made (Matt. xxii. 2), after he had, on a former occasion, called himself the bridegroom (ix. 15). Of the hour of judgment Jesus says, that no man knoweth it; not the angels, not even the Son, but the Father only (Mark xiii. 32). Whatever his disciples shall ask in his name Jesus promises to do, that the Father may be glorified in the Son (John xiv. 13), and in xvii. 1 he prays: "Glorify thy Son, that thy Son may also glorify thee." Before the high priest he affirms with an oath that he is the Christ, the Son of God (Matt. xxvi. 60). His parting words to his disciples are a command to baptize in the name of the Father, of the Son, and of the Holy Ghost (Matt. xxviii. 19). These are the passages in which Christ calls himself the Son of God.

When Peter made his confession, "Thou art the Christ, the Son of the living God," Jesus answered: "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. xvi. 17).

What meaning, then, did Christ attach to this appellation which he referred to himself?

§ 4.

This question is the more necessary since even in the Old Testament "sons of God" are spoken of. It refers this appellation to angels, to the children of Israel, to the magistrates of Israel, to David and his seed, and, finally, to the heir of David, whose kingdom shall embrace all the nations of the earth. Since this name is given to so many, has it any peculiar meaning in the case of Jesus?

In the Book of Job (xxxviii. 7), the angels are called sons of God on account of the transcendent splendor with which the image of God shines forth in them; comp. Luke xx. 36. In Gen. vi. 2, 4, this name is given to them, even after their fall.

Of the children of Israel Moses is to say to Pharaoh (Ex. iv. 22, etc.): "Israel is my son, even my first-born, and if thou refuse to let him go, behold, I will slay thy son, even thy first-born." In Hos. xi. 1, says the Lord: "When Israel was a child, then I loved him, and called my son out of Egypt." How does this degenerate nation, which no longer even knows the name of the God of its fathers (Ex. ii. 13), come to be called by the honorable title, "Son of God"? It is the election of grace, which made it the son of God by calling it to be a kingdom of priests, and a nation holy unto Jehovah (Ex. xix. 5, etc.). Comp. Deut. xiv. 1, etc.: "Ye are the children of the Lord your God; thou art a holy people unto the Lord thy God, and the Lord has chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." It was the result of the divine election, that God revealed himself unto them, and made them a

theocratic people. The divine act of generation made itself felt by his chosen people. Jehovah became "their Father who begat them," so that Moses sings of him as the Rock that begat Israel, and as the God that formed them (Deut. xxxii. 18). It is true even this servant of God has to lament the base ingratitude of this people to their God (*ibid.* 19, etc.). Jehovah had said: "Surely they are my people, children that will not lie; but they rebelled and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them" (Isa. lxiii. 8, 10). Yet God's election is thus by no means made of none effect; the work of revelation commenced by him need not stand still. As soon as they repent, they may cry: "Thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand" (Isa. lxiv. 8). Yea, Israel is so dear a child unto the Lord, that his bowels are troubled for them, and full of mercy; he saves them out of their misery, for he is the Father of Israel, and Ephraim is his dear son (Jer. xx. 9).

Israel, then, was the Son of God, because the election of grace had begotten him, in spite of his unworthiness to be the people to whom the Lord would reveal his name, amongst whom he would dwell, who were to bring unto the Lord an acceptable service instituted by himself, whose affairs he would direct by a special providence, in such a way that every step was a step toward him, and thus toward universal salvation. Enlightened by the revelation of God, Israel is destined to be the servant who brings the light of Jehovah to the Gentiles. He is the first-born, destined to lead the other nations to the worship of God (*comp.* Isa. xl., etc.).

The whole nation being called, for this reason, the "son of God," it is natural that those through whom the Lord desires to mediate the government of his people should be called by that name in a peculiar sense. For this reason the judges of Israel were called (Ps. lxxxii. 6) sons of the Most High, yea, even gods (comp. vs. 1). He judgeth among the gods, although in the same passage they are severely reprimanded for the injustice with which they execute judgment, and are, therefore, not really the organs of the divine will. Yet it is their office to judge in the place of God: God is the Judge in Israel; whoever appears before the judge, appears before God (comp. Ex. xxi. 6; xxii. 7, 8). They are called gods, as Jesus says, John x. 35, "because the word of God came unto them," i.e. the command of God to judge his people in his name. Yea, in Ps. lxxxix. 28, it would seem to be implied that the term "sons of God" applies, to a certain extent, even to the kings of Gentiles. But, above all others, David was appointed the shepherd of Israel by the election of grace. And when David wished to build a house for his God, Jehovah rather built one for David. God said to him: "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart away from him, as I took it from Saul whom I put away before thee. And thine house and thy kingdom shall be established

forever before thee; thy throne shall be established forever." (2 Sam. vii. 12-16). By virtue of that unchangeable grace, which David's seed is to enjoy, and by which he has an everlasting kingdom, he is called "the son of God."

In view of these promises given unto David, it is said, in Ps. lxxxix. 19, etc.: "Then thou spakest to thy holy one in vision. . . . He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. I will make him my first-born, higher than the kings of the earth. . . . His seed, also, I will make to endure forever, and his throne as the days of heaven." Yet the psalmist laments (vs. 39): "Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground." David's successors had inherited his call to the throne, but not his anointing with the Spirit of God.

With greater confidence the second Psalm speaks of an Anointed One and Son of God, whose throne no power of earth shall be able to shake. It is true the inspired psalmist sees (vs. 1-9) a wicked rebellion of the nations against the authority of God and his Anointed; yet he knows also (vs. 4-6) that the Lord will hold them in derision, and vex them in his sore displeasure. He hears the Anointed of the Lord appeal to the decree of God: "Thou art my Son: this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (vs. 7-9). For which reason the author of the Psalms has no other advice for the rebels than to submit, especially to kiss the Son, lest he be angry; for he against whom his wrath is kindled is lost; but blessed are those that put

their trust in him (vs. 10-12). That the psalmist does not, and cannot understand by this Anointed and Son, whose is the power over all nations of the earth, a rebellion against whom is rebellion against God himself, — by this Son whom men are to kiss, and in whom they are to put their trust, either Solomon or Hezekiah or any other of the Jewish kings, is evident from the character which he ascribes to him. He evidently understands by him the great King to come, who will be the sole Ruler and Governor. But how does he know that the throne of this monarch cannot be shaken? and that all nations must serve him? Because he knows that his anointment with the Spirit of God is perfect, without measure. The psalmist beholds, in spirit, the day on which that King is anointed, and, in the light of this anointment, the efforts of the nations to rise in rebellion against him appear to him as vain. By this very anointing the Son becomes *the* Son. The king, in appealing to the decree of God: “Thou art my Son; this day have I begotten thee,” refers to that king-like spirit which is the result of his being anointed with the Spirit of God. For this reason the theocratical idea of the “Son of God” reaches its acme in this Psalm; he is the true, universal, and everlasting Vicegerent of Jehovah upon earth, to whom Jehovah imparts the fulness of his Spirit, while calling him to the government of the nations. The King thus anointed, who rules over the nations in the spirit of Jehovah, is the Son of God.

In this sense Nathaniel used the term, when he said, at his first interview with Jesus: “Thou art the Son of God; thou art the King of Israel” (John i. 49). In the same sense Caiaphas undoubtedly, used the

term "Son of God," when he adjured Jesus, by the living God, to tell him whether he was the Anointed One, the Son of God (Matt. xxvi. 63). The question of our Lord, addressed to the Pharisees (Matt. xxii. 42, etc.), how David could call the Messiah his Lord, since he was his son, furnishes the proof that the spiritual leaders of Israel saw likewise in the Messiah, primarily, the Son of David, appointed of God everlasting King of Israel, and of all nations, by giving him the fulness of his Spirit.

§ 5.

Now, the question arises: Has the term "Son of God," as applied by Jesus to himself, no other meaning than that he is the king of Israel and of all nations, qualified by the fulness of the Spirit for this office? Did Jesus mean to say, then, that he became the Son of God by his baptism, when he was anointed with the Spirit of God? And since while on earth, he was not really a king, did he mean to say that he would be the Son of God, in the full sense of the term, only when he would be seated at the right hand of God, when he would be King indeed, and when all his enemies would be laid at his footstool?

If so, what would there be wonderful, or superhuman, in Jesus, on account of which he calls himself the Son of Man? And can an anointing with the fulness of the Spirit as universal King be conceived of, if the individual anointed is no more than a mere man?

We must now examine the connection of the passages wherein Jesus calls himself the Son of God; and this will enable us to arrive at the sense in which he applies this term to himself.

And here it is evident at once that Jesus goes beyond the theocratic idea of the term. When he says (Mark xiii. 32) that no one knows the day of judgment, not the angels in heaven, nay, not even the Son, he evidently places the Son above the angels, who would be more likely to know it than men. This language is unintelligible, if the Son is no more than a mere man, endowed with the fulness of the Spirit; the Spirit being likewise poured out upon the hosts of the angels. And how could a mere man become the bridegroom of the church by being anointed with the Spirit? But, according to Matt. xxii. 2, etc., the Son is the Bridegroom. It is to be borne in mind that, in the Old Testament, it is God himself who is wedded to Israel. Jesus, distinguishing himself in the parable of the husbandmen (Matt. xxi.; Luke xx.) from the inspired prophets by calling them "servants," and himself "Son," yea, "the only Son" (in Matt. and Luke implicitly, in Mark directly), there must be a difference not in degree, but in kind — a difference of nature — between him and the prophets, which justifies him in calling the prophets servants, himself the Son, the Heir, whose property the vineyard is of right (Matt. xxi. 38). The question of Jesus, finally, recorded in Matt. xxii. 42, etc., implies a direct protestation against the mere theocratic idea of "Son of God." The Pharisees, who, indeed, did not acknowledge Jesus as the Messiah, but were waiting for the Messiah, and saw in him nothing but the Son of David (and, since he was the son of a powerful king, they took it for granted that he also would show himself a powerful ruler before all the world) — are asked by Jesus how the Messiah could be at the same time the Son and the Lord of David, since

David calls him (Ps. cx.) his Lord. Jesus would thus show to these leaders of the people how inadequate their views of the Messiah were over against the prophecies, how superficial their understanding of the prophets, how precarious, therefore, their title to sit in judgment on his claims to the Messiahship. He wished to show them that, according to David himself, the Messiah was to be of a higher nature, to whom David had to bow as his Lord, although he was his son and heir, who was to be specifically exalted above David, God's anointed king over Israel, and, consequently, more than a mere man endowed with the Spirit of God.

§ 6.

We have still other expressions of the Lord concerning himself as the "Son of God," which render it evident, wherein the Son of God is specifically exalted above David, above the prophets, and above the angels, as the bridegroom of the church of God, and the wonderful man, who calls himself "the Son of Man," because his inner being is superhuman; so that a deeper insight into his being fills us with wonder that he can be a man at all.

1. In Matt. xi. 25 and Luke x. 21 Jesus thanks his Father that he had hid the knowledge of the kingdom of heaven from the wise, but revealed it unto babes. Then, turning to his disciples, he professes to be the only Mediator of salvation, of the knowledge of God, and of peace to the human mind: "All things are delivered unto me of my Father; no one knoweth the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Here every

word is expressive of the depth of meaning in which Jesus calls himself the Son of God. In the first place, he says: "of my Father," intimating, thereby, that God is his Father, and he his Son in a peculiar sense. In the next place, we have the declaration, that the mediation of salvation is intrusted to him, so that no one comes to the Father except by him (John xiv. 6), and that all power in heaven and in earth will shortly be given unto him (Matt. xxviii). In the third place, that only the Father knoweth the Son (who the Son is, according to Luke). In the fourth place, that only the Son knoweth the Father. In the fifth place, that it becomes the Son to reveal the Father; a thing which the prophets could not do, since revelation involves more than teaching — even an inward opening of the understanding. In the sixth place, that the Son reveals to whomsoever he will, even as the Spirit, of whom Paul says (1 Cor. xii. 11), that he divides to every man severally as he will. In the last place, it is plain that giving rest to souls implies more than human power. From all these considerations, it is evident, *that Jesus understands by his sonship an identity of being or nature with the Father.* Because the Son is of divine nature, God alone can comprehend it. Man is, indeed, created after the image of God, but is not of the same being with God; therefore he does not know the deep things of God; knows, indeed, that God is, but does not comprehend who God is (Luke); but the Son, being of the same substance with the Father, knows the deep things of God, as the Spirit, who searches the deep things of God (1 Cor. ii. 10). A further prerogative of the Son is, to will what the Father wills, and, as his will is always that of the

Father, he can reveal the Father to whomsoever he will. In the last place, the divine nature of Christ alone accounts for his power to open the eye of the natural man towards God, and to give rest unto souls that can find it in God alone, as well as for the fact that the Father can deliver all things unto him; he that is of divine substance is the Truth and Life, consequently the Way, the Mediator of all salvation (John xiv. 6), and he alone can become the Ruler of heaven and earth.

2. We arrive at the same result concerning the idea of the sonship from John v. 17, etc. Jesus had performed a cure on the Sabbath, and defends his act in these words: "My Father worketh hitherto, and I work also" (vs. 17). As his Father did not cease working on the Sabbath after the six days of creation, so the Son works likewise on the Sabbath. "Therefore the Jews sought to kill him because he said, that God was his own Father; making himself equal with God" (vs. 18). By the term, "my Father," Christ indeed, declared God to be his Father, in a peculiar, exclusive manner; and the Jews inferred correctly from his peculiar sonship, that he claimed equality with God. For a son is of the same substance with his Father. Christ himself recognizes the correctness of this Jewish interpretation; but instead of modifying the expression which gave offence, he repeats it more emphatically (vs. 19), and develops more fully both that God was in a peculiar sense his Father, and that his work was like that of his Father. Every word in these verses is positive proof that Jesus understands by his *sonship* an identity of being with the Father. Thus in the very beginning of his discourse: "the Son can do nothing

of himself, but what he seeth the Father do." From a comparison of vs. 17 and of vs. 30, in which he returns to vs. 19, the meaning of our Lord appears to be that it is morally impossible for him, as the Son, to pursue conduct different from that of his Father; from his identity of nature with the Father he is necessitated to do whatever the Father does. In the next place his peculiar seeing of what the Father does, or his being loved and shown by the Father whatever he does, (vs. 20) points to an equality of being or substance with the Father; this must be the cause why the Father loves the Son in a manner in which he loves no one else, and shows unto him what he does not show unto us; for we have no idea even of this seeing of what the Father does, as Jesus claims it for himself. In the third place, the identity of substance of Jesus with the Father appears from the works which the Father will show unto him; viz. to raise the dead (vs. 21), which is connected with the judgment committed unto the Son, (vs. 22), "that all men should honor the Son, even as they honor the Father" (vs. 23). How can the same honor be shown to the Son as to the Father, if the Son is not of equal nature with the Father? Or how can the Son judge the world, if he be not omniscient; and how can he be omniscient, except he be really God? Whomsoever this judge pardons will come forth unto the resurrection of life (vs. 25, 29), whomsoever he condemns, unto the resurrection of damnation (vs. 29). The resurrection is also by the Son. In the first place Jesus preaches the word, and into whomsoever believeth in him that sent Jesus, life flows from this very word (vs. 24). The work of raising the dead is, however, in the main, still future, since it is said (vs. 20),

that the Father will show him still greater works. Then it will no longer be the purport of the word of Jesus alone, and the belief in him that sent him, that will exert a quickening influence, but the very voice of the Son of God shall raise the dead. A person's voice is his exclusive property ; his words may be repeated by others, but his voice can be used only by himself. If Jesus, then, raises the dead, it is the exclusive fulness of life in Jesus which produces this result (comp. likewise x. 27). For this reason it is further said in vs. 26 : "for as the Father has life in himself, so he gave the Son to have life in himself." In these words the Son's equality with the Father is plainly declared, since to have life in one's self is an exclusive attribute of the Deity. In the last place, it deserves notice that the expression "whom he will" is repeated in vs. 21 from Matt. xi. 27; the Son acts not like the servant, in obedience to orders, but from his own free-will, which is always identical with the Father's will ; he that is of the same substance with the Father, wills also what the Father wills.

3. At the feast of the dedication Jesus used this language (John x. 28-30) : "None shall pluck my sheep out of my hands ; my Father, which gave them to me, is greater than all, and no one is able to pluck them out of my Father's hands ; I and my Father are one." When the Jews are about to treat him as a blasphemer, making himself equal with God (vs. 31-33), our Lord appeals to Psalm lxxxii. wherein those are called gods unto whom the word of God came to judge the people, and asks *a fortiori* : "Say ye of him whom the Father has sanctified and sent into the world, thou blasphemest" (vs. 34-36)? These words contain a justification of Jesus' calling God "my Father" (vs. 29),

but not of the other declaration : " I and my Father are one " (vs. 30) ; and for this reason he adds : " If I do not the works of my Father, believe me not ; but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him " (vs. 37, 38).

These words of the Saviour enable us to form an adequate idea of the phrase : " Son of God." The Father and the Son are one, because Jesus is the Father's Son. If the connection there enables us to determine what this oneness of the Father and Son means, we can know from this oneness also what the sonship means. The connection of our Lord's sayings in vs. 28-30 is this : None can pluck my sheep out of my hands (vs. 28), because none can pluck them out of my Father's hand (vs. 29), and I and the Father are one (vs. 30). The power of the Father is also the power of the Son, because both are one. It has, indeed, been urged as an objection : " Father and Son are one in their will ; the Son's will is always the will of the Father, and it is for this reason that the Father's power always seconds the Son, thus saving the Son's sheep for the Son." According to this view the sonship of Jesus is no more than the constant subjection of his own will to that of his Father — he might be called the Son of God as a holy, sinless man. But if Jesus wishes to say this much only in vs. 30, why did he not use more simple language ? Why did he use language which may mean infinitely more, and really does mean more for the unprejudiced hearer ? It is unbecoming the humility of Jesus to use unnecessarily lofty expressions concerning his relation to God. If the meaning of vs. 30 is merely : " I always will what the Father wills,"

how ill does it comport with vs. 28 ! how sudden and unmeaning is the descent from this lofty height ! No, in vs. 30 such an indwelling of the Father in the Son and of the Son in the Father is maintained, as is based on an identity of life, in consequence whereof the Father's power is also the Son's, an indwelling that so far exceeds the indwelling of God in good men, that no one, even the most advanced in holiness, can say without blasphemy, I and the Father are one. But why is this indwelling in the case of Jesus so peculiar ? Evidently because he is of the same substance with the Father ; and in this way we arrive again at the conclusion that, the sonship of Jesus means consubstantiality with the Father.

Our understanding of vs. 30 of an indwelling of the Father and of the Son in each other, is confirmed by Jesus himself in vs. 38, which is a justification of vs. 30, and reads : " That ye may know and believe that the Father is in me, and I in him." How peculiar this indwelling of the Father in the Son, and of the Son in the Father, is, or how emphatically it teaches the consubstantiality of Jesus with the Father, will appear more fully from John xiv. 7-10.

What saint or angel would dare to say : " If ye had known me, ye would have known my Father also, and henceforth [as soon as your eyes are opened to know me] ye have known and seen him ; he hath seen me that hath seen the Father " ? But Jesus said this of himself (John xiv. 7-9). He declares, in these words, that, in so far as an earthly body or earthly language can be the mirror of the Deity, the nature of God, in its lofty majesty and in its loving condescension, shines forth from his words and his actions, so that a view of his

person conveys a correct impression of the nature of God. That this is the case with Jesus, appears from vs. 10, 11, he being in the Father, and the Father in him. Far as the declaration of Jesus, "he that seeth me, seeth the Father," transcends all that can be said of the shining forth of God from a sanctified man (from the latter issue rays of the divine sun of glory, but not the sun itself, the great organ of light), just so far is the indwelling of God and of Jesus in each other superior to the indwelling of God in a sanctified man; because the indwelling of God in Jesus, and of Jesus in God, is, according to the words of Jesus, the ground upon which Jesus can affirm: "Whoso seeth me, seeth the Father."

But why is the indwelling of God and of Jesus in each other so peculiar, so unique? The indwelling of God in his creatures is of an order which rises higher, the more brightly the divine image shines in them. The Scriptures do not say of the unregenerate, that God dwells in them. They live, move, and have their being, indeed, in God (Acts xvii. 28); but they cannot receive the Spirit, being only reprov'd by him (John xiv. 17; xvi. 8). But in the children of God he dwells, because they are born of him, and love him (xiv. 23). Thus this fact, also, that the Father is in a unique manner in the Son, and the Son in the Father, demonstrates that Jesus is in a peculiar manner of the Father's substance. The Son's divine life alone is so broad and deep that the Father's fulness of life can be revealed in it.

§ 7.

It is thus the consubstantiality of Jesus with the Father, by reason of which he calls himself the Son of God. But this is not the only reason. The very term "Son" points to something more. A son is, indeed, of the same substance with his father; but he is also begotten of his father, and on this generative act depends his consubstantiality. Jesus could then call himself the Son of God, only as knowing himself to have been begotten of God in a peculiar manner. His consubstantiality with the Father points, of necessity, to his having been begotten in a unique manner of the Father. The primary object of the divine revelation is not indeed, the knowledge of God's nature, but the opening of a new life in God. Yet we should be altogether ignorant of the foundation upon which this new life is to rest, without, at least, a partial knowledge of God and his nature. The divine revelation had, of necessity, to give us also the elements of this knowledge. We may expect, therefore, that this revelation will give us some information concerning the Father's generation of his consubstantial Son.

I. At the very threshold of the New Testament, the angel, while announcing to Mary the birth of Jesus, declares, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35). Because this man is begotten of the Holy Ghost, instead of a human father, he is called, according to the words of the angel, the Son of God.

From Jesus himself we have but one expression that

may possibly be construed as tracing this self-appellation "Son of God" to his having been conceived by the Holy Ghost. The expression in question is John x. 35, etc.: "If the law calls them gods unto whom the word of God came, will ye say of him whom the Father has sanctified and sent into the world, Thou blasphemest, because I have said, I am the Son of God?" If the theocratic commission conferred on the judges of Israel the title of "gods," the Father's sanctifying and sending him into the world must needs entitle him to the appellation "Son of God." This sanctifying and sending of Jesus into the world by the Father is unquestionably more than the commission of judges which those Israelites had received. The first question here is, What is to be understood by the "sanctifying" of Jesus? It precedes, according to the words of Jesus, his being sent into the world. As far as we can understand thereby, i.e. by his "being sent," his being sent from private life upon the stage of public life, we can understand by "his being sanctified" his being fitted to be a holy bearer of divine revelation by being conceived by the Holy Ghost. This interpretation does justice to the term "to sanctify," which means not only to set apart, but also to prepare for a sacred office. If this interpretation is correct (it does by no means exhaust the meaning of the term), Jesus bases his divine sonship upon his having been conceived by the Holy Ghost. The meaning of his words would then be: If the theocratic commission entitles unholy men to the title "gods," he is infinitely more entitled to the term "Son of God," whom God has prepared to be a holy organ of his revelation by his conception of the Holy Ghost.

2. But the proposition: "Jesus is the Son of God, because God has begotten him by the Holy Ghost," does by no means exhaust the idea of his divine sonship. It does not exhaust it, because his conception by the Holy Ghost does not make him consubstantial with God. If Jesus differed from all other men only by his having been conceived by the Holy Ghost, the Father would not so dwell in him that Jesus could say: "He that seeth me, seeth the Father." It is perfectly self-evident that he who says of himself: "I am the Life"; who subsequently commands men to be baptized in his name, as well as in that of the Father and the Holy Ghost; gives to the individual to be baptized the same promises, and imposes the same duties, as the Father and the Holy Ghost; who, as the Resurrection and the Life, will raise the dead by the power of his voice, in short, he who has life in himself; cannot have come into existence in time. A created fountain and a created prince of life are self-contradictions. From all this it is certain that, if Jesus said that he was conscious of being the Life, he must also have been conscious that his life did not originate simultaneously with his earthly existence.

Now that Jesus was conscious of his pre-existence appears from a number of his most positive declarations. In his conversation with Nicodemus, he announces himself as one having come down from heaven (John iii. 13). For this reason, there can be no doubt that he understands (vs. 17) by his having been sent into the world, not his mission from Nazareth on to the stage of public life, but his mission from heaven — an interpretation, by the way, that is suggested by the literal meaning of the words themselves. The same

testimony of having come down from heaven, Christ repeats before the caravan that was going to Jerusalem to attend the passover (John vi. 38). And in vs. 62 he says: "What and if ye shall see the Son of Man ascend up where he was before?" (Will not your murmuring at my remarks then cease of itself?) He is, consequently, conscious of having been in heaven before he was born on earth. These declarations of Jesus lead to the supposition, that in the words (Matt. ii. 19) "But wisdom is justified of her children" he designates himself as the Wisdom personified in Prov. viii. 22, etc.; ix. 1, etc., which took part with God in the creation and in establishing a divine kingdom for the education of man; but the Father's wisdom dwelling in Jesus may also be meant. Worthy of special notice is our Lord's declaration at the Feast of Tabernacles before his adversaries in Jerusalem (John viii. 58): "Before Abraham was, I am." His assertion (vs. 51), that whoever would keep his saying should never see death, had brought on him the charge of being beside himself, since pious Abraham had died, and no remedy could be found against death, unless Jesus pretended to be more than Abraham. "Whom makest thou thyself?" they added. This charge Jesus rebuts, first, by stating that it was not his object to seek his own honor, but to testify of his Father, who honored him (vs. 54); then, that Abraham had rejoiced to see his day,—the promise that through his seed all the nations of the earth would be blessed,—and had really seen it, in his state of existence after death, and had been glad (vs. 56). And as this brings upon him a new charge, viz. of pretending to have seen Abraham, although he was not yet fifty years old, Jesus utters

the great truth: "Before Abraham was, I am" (vs. 58). It is impossible to give any interpretation to these words other than their literal meaning, to wit, that he had existed before Abraham. But the real force is in the "*I am.*" Why does he not say: "I was"? Evidently, because he would express the manner of his existence, which is raised above all change, or senescence. With regard to the passage x. 36, it has been remarked already, that in so far as by his mission into the world his mission from Nazareth upon the stage of public life could be understood, in so far, by his "being sanctified" might be understood his conception by the Holy Ghost; but if from his "having been sent," his coming down from heaven, from a state of pre-existence, i.e. from a state of existence out of time and place, cannot be excluded, it necessarily follows that "his being sanctified" must also be referable to his state of pre-existence. In this sense it means his appointment by the Father from all eternity to be the Mediator of all natural revelation — a mediatorship concerning the nature of which the apostles enlighten us fully. On the eve of his departure the Lord tells his disciples: "I came forth from the Father, and am come into the world. Again, I leave the world, and go to the Father" (John xvi. 28). As certainly as the second part of this expression was to be understood literally, just so certainly must the first be understood literally also; or, as certainly as his present being with the Father has followed his leaving the world, just so certainly had his coming into the world been preceded by a former existence with the Father. And this was an existence in glory before the world was; for in his great intercessory prayer the Saviour asks: "O Father, glorify thou me with thine own self, with the

glory which I had with thee before the world was" (xvii. 5); and vs. 24: "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." The Lord says: "The glory which thou hast given me," not, which thou wilt give me, nor, which thou hast appointed for me. He speaks, therefore, of a glory which he had, through the love of the Father, before he lived upon earth, and with which the Father will now glorify him again, as is plainly expressed in vs. 5:

"I came down from heaven"; "I came forth from the Father"; "I was with him in glory, before the world was; in the glory which he has given me, because he loved me before the foundation of the world"; "before Abraham was, I am." In these passages Christ declares, as plainly as language can express it, that he was before this present world, before time itself, with the Father, in the same glory that he has in his state of existence after his ascension, when all power is given unto him in heaven and on earth, and he can send the Holy Ghost. And he ascribes to himself an unchangeable life, not a life full of changes,—as being born and dying, yet possessing a life of endless duration. But is not this the very thing that we should expect of him who said: "I am the life"; "baptize in my name"; "my voice shall raise the dead"? It is true, if Matt. xi. 19 does not imply pre-existence, there is, in the first three Gospels no utterance of Christ from which it can be proved; but it is equally certain, that he who commands to baptize in his name, as well as in that of the Father and the Holy Ghost, is either an unintelligible man, or

must have been conscious of his pre-existence. For this reason the genuineness of the declaration of Jesus concerning his pre-existent state, as recorded in the fourth Gospel, could not be called in question even if it were not directly taught in the first three Gospels, since it is Matthew who records the institution of baptism.¹

The consubstantiality of Jesus with the Father cannot be the result of his being conceived by the Holy Ghost, for two reasons; viz. (1) because he, who has eternal life in himself, yea is eternal life in such a way that he commands his followers to be baptized in his name, and raises the dead with his own voice, cannot have come into existence after time had commenced; and (2) because Jesus declared repeatedly, that his equality with the Father in substance and life did not begin with his earthly existence, but that a life of glory, exempt from

¹ If "Therefore also said the wisdom of God" (Luke xi. 49) were the words of Jesus himself, this passage would contain a declaration of Christ concerning his pre-existence, it being evident that, by "wisdom" in this place, must be understood Jesus, and he is consequently designated as the wisdom spoken of in Prov. viii. 22, as the mediatrix of creation. But as the utterance of Christ, which is quoted (Luke xi. 49-51) with this introduction: "Therefore, said the wisdom of God," was uttered by Jesus in the last days of his public ministry, when he was about to leave the temple forever, Matt. xxiii. 34; Luke xi. 49-51 must be regarded as a quotation from the discourse of Jesus delivered at an earlier period in the temple, introduced by Luke himself with: "Therefore, said the wisdom of God," and inserted into his report of the discourse delivered in the house of the Pharisee. Thus Luke, at least, calls Jesus the wisdom of God, and it is the more probable, accordingly, that Christ called himself once by that name, and that (Matt. xi. 19) Jesus himself is the wisdom of God. This interpretation is far preferable to a more recently advanced opinion, according to which we have in the passage in question a quotation of Christ from a lost book, "the Wisdom of God." Whoever is satisfied that Jesus claimed pre-existence for himself, cannot doubt that such words as Mark i. 38; Matt. v. 17 were uttered from the same consciousness; but these texts cannot be quoted as proofs, because they admit of a different interpretation.

change and decay, had been his before the foundation of the world.

3. This glory which the Lord had with the Father before the foundation of the world and into which he is re-instated, was given him, as he declares (John xvii. 24), by the Father, who loved him before the foundation of the world. From the literal import of these words, especially when compared with vs. 5, it appears that this giving was antemundane, and this, necessarily, presupposes his having been begotten before time had a beginning. The glory itself cannot have been anything else, as we shall hereafter fully establish, than his holy life in light, his divine life. This antemundane giving of glory to the Son by the Father, and the Son's being begotten of the Father before the world was, are therefore identical, — the one may stand for the other.

The same peculiar generation of the Son by the Father is also referred to in John v. 26. The words may be translated: "For as the Father has life in himself, so also has he given to the Son to have life even in himself," *in se ipso*, or, "as the Father has life in himself, so also has he given to the Son to have life in himself," *in se*, merely reflexive. The passages John vi. 53; 1 John iii. 15 favor the second of these translations, because the *ἐν ἑαυτῷ* is here merely reflexive, not emphatic. But in itself considered, it is perfectly immaterial which of these translations is adopted, since it appears plainly from the context, that a manner of having life in himself peculiar to the Father and the Son is here spoken of; our Lord thus establishing the fact that, and the reason why, the voice of the Son of God can raise the dead as well as the Father, vs. 2,

that it is the Son's prerogative to be an independent source of life, just as is the Father.

He only that has an independent life in himself, can grant life to others, and such a one alone can be truly said to have life. God, and God only, is life; he alone has immortality (comp. vi. 57, the living Father, and 1 Tim. vi. 16). This is also the reason why glory belongs to the Son as well as to the Father, because he has, like the Father, independent life in himself. But, according to v. 26, it is the Father who has given to the Son to have life in himself, as according to xvii. 24 it is the same Father, who has given glory to the Son. For this reason this passage also proves a peculiar generation of Jesus by the Father, a generation different from the conception of Jesus by the Holy Ghost, because this conception could not make Jesus an independent source of life. Yea, we shall see hereafter, that during his stay on earth Jesus did not even possess this independent life in its full extent.

Another passage in which Jesus speaks of his antemundane and peculiar procession from the Father, is John vii. 29: "But I know him, for I am from him, and he hath sent me." Such passages as John iii. 17 compared with iii. 13, or vi. 57 compared with vi. 62, or xvii. 3, 8, and xxi. 25 compared with xvii. 5, leave no room for any doubt that Jesus means not only his mission on the stage of life from Nazareth, but also his mission from heaven, when he speaks of his mission through the Father; since, moreover, in vii. 29 the affirmation: "I am from the Father" precedes the other, "and he hath sent me." It is clear, that this being from the Father means his antemundane procession from the Father. In the next place it is equally

clear, that this being from the Father cannot mean his having been created by the Father before the world, but points to a peculiar origin from the substance of the Father; if this were not so, Jesus could not possibly design to prove by this being from the Father, that he had a perfect knowledge of the Father. The same is the case with vi. 46: "Not that any man hath seen the Father, save he who is of God, he hath seen the Father."

We are now prepared to sum up in what sense Jesus calls himself the Son of God: the Father's love has given him before the foundation of the world, and consequently, before all time, glory with the Father, or, to have life in himself as the Father has life in himself, or has given him an existence and life equal to that of the Father. It is owing to this, his origin and consubstantiality with the Father, that having been sent by the Father into the world, he is known only of the Father, and that he knows the Father, who is known by no one else, and that he can do nothing of himself except what he sees the Father do, that the Father shows unto him whatsoever he does himself, that the Father's power is his own, because he is in the Father and the Father in him in such a manner that he can say: He that sees me sees the Father.

From this it is apparent, why Jesus calls himself the only-begotten Son of God, with whose sonship no other can be compared (John iii. 16-18), and it is unnecessary to say anything more on this subject, there being, consequently, no valid reason for saying that it is not Jesus, but John who uses the term "Only-begotten" of Jesus.

§ 8.

We have set out with the mediatorial relation between God and men, which Jesus claims for himself in commanding us to look to him for that salvation which is from God alone, and in requiring us to pay all the duties towards his own person which our consciences require towards God. We have looked for the key to this mediatorial relation in the substance and being of Jesus. His self-designation "Son of Man," did not of itself furnish this key; on the contrary, this designation started the new question, What is there wonderful in this man, by virtue of which he can call himself the Son of Man? But his other self-designation, "Son of God," in the sense just explained, is the key by which we can fully understand his mediatorial office.

The declarations of our Saviour concerning his mediatorial office were given in chronological order. If, now, we arrange them according to their import we obtain the following order: With reference to the Old Testament he represents himself as its desire, completion, and heir; with reference to humanity, as its owner, and the channel of its history; with reference to heaven and earth, as him to whom all power is given over them; with reference to the angels, as their Lord and Master; but especially with reference to the souls of men, as their Lord, Saviour, Source of life, and Judge.

If Jesus is the consubstantial Son of the Father, he has, as a matter of course, the right to call himself the Son, in distinction from the Old Testament prophets as servants (Mark xii. 1, etc.) Such a Son of David his royal ancestor himself addressed, while in the spirit, as his Lord (Matt. xxii. 43; comp. with Ps. cx.), in the

firm conviction, that in this case the descendant was not indebted to the ancestor for his throne, but *vice versa*. But if Jesus did not know himself as the consubstantial Son of the Father, he had no right to represent himself as the heir of God's vineyard, the Old Testament; for a *man* can be only a laborer, or at most a steward, in God's vineyard, but never its owner.

The fulfilment of the law, to effect which Jesus came into the world (Matt. v. 17), was accomplished not merely by developing the spirit of the law from its letter and from the traditions of men, nor by furnishing the proof, that except our righteousness surpass that of the Scribes and Pharisees, we cannot enter into the kingdom of God (vs. 20). This development of the spirit of the law was, indeed, necessary, but alone it would never bring about the result described in vs. 18: "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." If Jesus does not realize the law, either in himself or in us, the law is not fulfilled either before or after the passing away of heaven and earth. His meaning must then be this: I have come to realize the law both in myself and in you. The typical part of the law, however, especially that which prefigured a future atonement, could not be realized by a mere man, and how, then, could he speak of the realization of the law through himself and in us, if he were a mere man. Only as the consubstantial Son of the Father could he declare, when about to leave the temple at Jerusalem forever, that henceforth the house of Israel would be bereft of the divine presence, until the people should acknowledge him at his coming again in glory as their Messiah (Matt. xxiii. 38-xxiv. 1).

With respect to mankind in general, Jesus does not

say, that it is his calling to scatter seed upon the whole field of humanity; but that this field is his own, and that he has the right to dispose of the harvest (Matt. xiii. 24-37, etc). The history of mankind is to be a continual testimony that the Son of Man is sitting at the right hand of power, and a continual coming of the Son of Man in the clouds of heaven (Matt. xxvi. 64). The epochs of his coming are the epochs of the world's history; his final advent is the consummation of all history (Matt. xxiv. 25). He is the Judge of mankind, who fixes the destiny of all by an irrevocable decision.

In merely human transactions, the office is often much greater than the officer; this is also the case in the kingdom of God, in so far as men are its messengers and bearers, and is for the most part displayed in their administration. This disproportion between the officer and the office would be manifested in Jesus, and in his case in an infinitely higher degree, had he to occupy the position in the divine economy with regard to the human family, which he ascribed to himself, without being the Son of God, of equal substance with the Father, and begotten of the Father before his earthly existence, even before the foundation of the world.

Let a mere man, anointed with the Holy Ghost, say, "All power is given unto me, in heaven and in earth," and how strange is the idea thus presented? What is a ruler of heaven without omniscience, supreme wisdom and omnipotence? The necessary wisdom and knowledge [not omniscience, as the author states.—*Tr.*] might be supplied by a continual inspiration; but how he could be made omnipotent, who shall explain to us?

Jesus also represents himself as the King and Governor of the angelic hosts, when he declares that the Son of Man will send *his* angels, will come with *his* angels, and that all *his* angels shall come with him, (Matt. xiii. 41; xvi. 27; xxiv. 31; xxv. 31). How natural and intelligible is this, if Jesus is the Son of God, begotten of the Father before the foundation of the world, of equal substance with the Father, who has life in himself, as the Father has, and consequently with respect to the angels, who are also sons of God, is the "only" Son of the Father; but how unintelligible, aside from the supposition that he was conscious of being this Son of God.

It must be borne in mind, that all these declarations of Christ are found in the first three, not in the fourth, Gospel, and that to the following testimonies also the synoptic Gospels furnish as ample a quota as the Gospel of St. John.

This view of Jesus regarding his own worship opens up a clear perception of his relation to the kingdom of God, as claimed by him, and of his declarations concerning his relation to the souls of men or to the inward life, which is imparted to believers in him. Whence comes that inward longing of the spirit for communion with him, by virtue of which he is known and his voice is heard by his own, and by those also who are not of Israel, but of any nation, kindred, and tongue (John x. 14; xvi. 27)? Whence comes that love to him, which is stronger than all natural ties? Whence the power of attraction exercised by him, and the permission, and even duty, to love him supremely, as God alone can and ought to be loved (Matt. x. 37; Luke xiv. 26; John xiv., xv.)? Whence his inward ability to be the bridegroom of God's people, and

hence the same as Jehovah was in the Old Testament with respect to Israel (Matt. ix. 15 ; xxii. 2) ?

Whence his power to enlighten men inwardly concerning the Father, to give meat and drink unto eternal life (Matt. xi. 27 ; John iv., vi.), to grant them rest, peace, and the resurrection from the dead (Matt. xi. 28, 30 ; John xiv. 27 ; v. 25, etc.) ? Whence his right to announce himself as the resurrection and the life (John xi. 25 ; xiv. 6), and to command that baptism should be performed in his name (Matt. xxviii.) ? How can he make his abode with souls, as the Father and the Holy Ghost, and with the same result, enlightening, vivifying, and renewing them so as to bear fruit well pleasing to God (John xiv., xv.) ? How can he promise to be in their midst, whenever two or three are gathered together in his name (Matt. xviii. 20) ; or to be with his disciples even to the end of the world ? How can he give the Holy Ghost and the power to forgive and retain sins (Luke xxiv. 49 ; John xx. 23 ; Matt. xvi. 19 ; xviii. 18) ? All these questions receive their only and complete answer in the declaration of Jesus, that he is the Son of God, of equal substance with the Father, to whom the Father has given, before the foundation of the world, to have life in himself, even as the Father has life in himself.

As the mediatorship of Jesus between God and man, so also the term, "Son of Man," becomes clearly intelligible, if Jesus is also the Son of God, of equal substance with the Father. If the Son, begotten of the Father before the foundation of the world, and of equal substance with the Father, was sent into a human form of existence, it is but natural, that this man should be the Wonderful, the True, well pleasing to God, the

flower of humanity, the man for whom all mankind had unceasingly longed. If the Son of God became man, this fact fully unlocks the secret of human existence. As none of us knows himself before he knows God, and no one knows how to appreciate his own nobility before he becomes a child of God ; so no one knows the depth of man's being before he knows the incarnation of God. Each advance in the knowledge of Jesus's divine Sonship is an advance also in the knowledge of man's being, and only when we shall fully know the Son of God, shall we also fully understand the Son of Man.

§ 9.

We have, moreover, direct utterances of Jesus concerning his relation to the Father and the Holy Ghost, which can be true only if he is the Son of God, of equal substance with the Father.

Of the Spirit of truth he says (John xvi. 13 : etc.) : "He shall not speak of himself ; but whatsoever he shall hear, that shall he speak, He shall glorify me ; for he shall receive of mine, and shall show it unto you." Again, in xv. 26 and xvi. 7 : "the Comforter, whom I will send unto you" ; and in Luke xxiv. 49, "I send the promise of my Father upon you." He who sends is more exalted than the sent ; the hearer is dependent on him from whom he hears, and from whose fullness of life and salvation he derives that which he speaks. We thus see that Jesus not only makes himself equal with the Spirit of truth, but even represents the Spirit as dependent upon himself. In Matt. xvi. 27 our Lord says : "The Son of Man shall come in the glory of his Father," but (xxv. 31 ; xix. 28) in his own

glory. He is therefore able to call his Father's glory his own, and can ascribe glory to himself as to his Father.

Compare with this the declaration in John just quoted: "All things that the Father hath are mine" (xvi. 15); and again, "I pray not for the world, but for them which thou hast given me; for they are thine; and all mine are thine and thine are mine" (John xvii. 9, 10). In the first passage we are, as appears from the context, to understand by all things that the Father hath, the fulness of truth, salvation (and life in God); in the second, that the world of intelligences is both the Father's and the Son's. As, therefore, the world of intelligences belongs conjointly to both Father and Son, to the Son also belongs the same fulness of life and truth and glory (Matt. *loc. cit.*) as to the Father. For the Father hath given unto him to have life in himself, even as the Father hath life in himself.

The loftiest claim is, however, put forth by Jesus just prior to his ascension: "In the name of the Father, of the Son, and of the Holy Ghost." We have already alluded to the fact, that Jesus could command his disciples to baptize in his name, could promise to bestow life from his own fulness, and could exact religious obedience from the person baptized, because he was conscious of being the Son of God, of equal substance with the Father; but we have now to consider that he places himself on an equal footing with the Father and the Holy Ghost. One only who is blinded by prejudice, could imagine that the Father is here spoken of as a divine person, and the Son as a human person, and the Spirit as an impersonal power. To co-ordinate God, a man, and a power, — to enjoin baptism in the name of God,

of his human servant, and of his impersonal power,—this is surely not the inspiration of divine wisdom. If, however, Jesus is placed on an equal footing with the Father and the Holy Ghost, he must be of equal substance with them. And yet more! Why does not our Lord say: “In the name of God, of the Son, and of the Spirit,” instead of “in the name of the Father, the Son, and the Spirit.” In this institution of baptism every word must have been selected purposely and for special reasons. The only true answer which presents itself at once, is this: because he wished to vindicate the name of God as pertaining not to the Father only, but also to the Son and the Holy Ghost. There is in the whole New Testament no more lofty word concerning the divine nature of Christ than this one recorded by Matthew; and it is in perfect unison with the nature of things, that the formula of baptism should contain the substance of the whole doctrine concerning the inner being of God.

It is less obvious, but the close observer will not fail to perceive, that in John xiv. 15–23 Jesus places himself and the Holy Ghost on an equal footing with the Father. In answer to the prayer of Jesus, the Father will give to the disciples the Spirit of truth, (vs. 15, 17); but Jesus himself will also come again (18–21), and with him the Father (vs. 23).

§ 10.

We see that Jesus has advanced far beyond the theocratic idea of “the Son of God,” as we find it in the Old Testament. There the holy nation is designated as “the Son of God,” being called by the election of grace, that God might reveal himself to it, thus converting it

into an organ of his future revelation; in a higher sense the man who is chosen by God to be the mediator of his revelation to the people and government, by becoming the vicegerent of God who is anointed with the Holy Ghost, and to whom Israel is directed by the divinely inspired prophets. This idea of "the Son of God" identical with that of "servant of God"; by which term Isaiah (chap. xl.) primarily designates the people of Israel, and secondarily that one of the people who is to turn not only the children of Israel to the God of their fathers, but is also to be the light of the Gentiles, and to give his spotless life as a ransom for all. Jesus on the contrary designates himself as the Son of God, not as a man, chosen by the election of grace to the service of God, but as being of equal substance with the Father, being begotten of God in a peculiar manner before the foundation of the world.

But on a closer examination it becomes evident that this advance beyond the Old Testament conception is but a complete understanding of it, a penetration into its profoundest meaning, in which alone the true servant of God, the true mediator of God's full revelation, can be set forth. The sons of God in the Old Testament are so by adoption, chosen by Jehovah from the best of the race to be his, and to serve him; but such adopted sons will ever give occasion to the complaint: "If then I be a father, where is my honor?" (Mal. i. 6), since those from whose midst God selects his sons are at best but men, born of the will of the flesh. And how imperfect must that revelation of God be which is given not only to, but also through sinners! Yea, even if *one* could be found who knew no sin, a perfect revelation of God through him as a mere man

would still be impossible. Even supposing that a sinless man could attain in this life to a thorough knowledge of God, and thus transcend the partial knowledge usually enjoyed (1 Cor. xiii. 9), God's dwelling in a finite man cannot but be finite, and such an one could never truthfully declare, he that seeth me, seeth the Father. Yet such a revelation of God only is perfect as *shows* him unto men bodily; and how could a sinless man become such a revelator, through whom not only a perfect knowledge of God, but a divine life also is to be imparted?

The theocratic idea of "the Son of God" is, therefore, fully realized only when a son of God appears, who is so by virtue of his consubstantiality with the Father, or his being begotten of the Father in a peculiar manner. Or, in other words, he only who is the consubstantial Son of God can be the servant through whom God can make a complete revelation of himself.

Glimmerings of this knowledge may be discerned in the Old Testament itself. The second Psalm closes with these words: "Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Its author could not possibly have made use of this language, if he had not had some faint idea, at least, that the Son, the anointed, was of superhuman origin; otherwise he could not possibly have pronounced those blessed who put their trust in him.

The author of Psalm cx. also doubtless regards the Messiah as superhuman, since he, a sovereign king, styles him his Lord. God himself addresses him in these words: "Sit thou at my right hand"; and his people will gather around him in the days of his power in

countless numbers, because he will be for ever both king and priest. David is fully aware, that the sitting at the right hand of God and the everlasting kingdom and priesthood are not become the prerogatives of a mere man.

The prophecy of Micah, uttered about three centuries later, declaring, that out of Bethlehem should come forth a ruler in Israel, "whose goings forth have been from of old, from everlasting," admits, to say the least, of the translation given, although we must acknowledge "his goings forth" may also mean the steps through every century of the world, preparatory to the advent of the Messiah (Micah v. 2).

Isaiah, the contemporary of Micah, speaks of the fulness of the Spirit of the Lord, which would rest upon the root of Jesse, qualifying him fully for the discharge of the duties of judge (xi. 1-4), but adds (vs. 4-10): "And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked, and his rest shall be glorious"; which views also transcend the idea of a ruler who is distinguished from other men merely by the measure of the Spirit resting upon him, since no mere man could possibly establish that universal peace in nature spoken of in vs. 6-8.¹

¹ Mr. Gess is fully satisfied that the prophets both knew and foretold the pre-existence and the full equality of the promised Messiah with God. In this light he views all the Old Testament passages which would seem to distinguish between a Jehovah sending and a Jehovah sent, or to ascribe divine attributes to the theocratic Messenger, Servant, or Son of God. In this view he quotes Isa. ix. 6: "Unto us a Child is born; unto us a Son is given; his name shall be Wonderful, the mighty God." He quotes, also, Isa. xlviii. 16, representing the servant whom Jehovah will send to raise up the tribes of Israel, and to be a Light to the Gentiles (xlix. 6) as declaring of himself: "Come ye near unto me, and hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God and his Spirit hath sent me" (xlviii. 16).

CHAPTER II.

THE CONFESSION OF THE JEWISH CHRISTIAN CHURCH CONCERNING THE DIVINE SONSHIP OF JESUS.

§ 11.

The instructive words of a father are not at once fully comprehended by his son, but are, for the time being, treasured up in his memory. There they may be thrown into the background, until they are called forth again by subsequent events, which both throw light on them and receive light from them. And the deeper and the more comprehensive these words are, the more gradual and slow will be the full comprehension of them.

If this holds good in the case of an ordinary father, how much more may we expect it to do so in the case of Jesus, who introduced his disciples into a sphere of thought which was perfectly new to them. No one, who has even a slight knowledge of the history of man's inner life will expect that the divine truths which Christ taught his disciples while he was with them, un-

Thus our author has no doubt that the *Servant* spoken of in vi. 16 is Jehovah himself. Hence, likewise, in the Angel of Jehovah, who appeared to the patriarchs, and led the children of Israel through the wilderness, a *divine personality*, as well as in the Wisdom (*Chokhmah*), of Solomon. The prophets Malachi and Zechariah also teach, according to him, the *divine nature* of the Son of David, and the *divine pre-existence* of the Messiah (Zech. xii. 1; iii. 1; Mal. iii. 1). And, accordingly, the first chapter of the original closes, with these words: "The real state of the case is not that the prophets of the Old Testament foretold only a *man* anointed with the Spirit of God as the Messiah, while the Messiah claimed *equality* with God, and styled himself metaphysically the Son of God; but that the prophets also beheld the Messiah's pre-existence and equality

der such various forms and images adapted to their capacities, should at once have been fully entered into and understood by them. Such ready knowledge, imparted by magic, as it were, to man is inconsistent both with man's higher nature and the purposes of God.

with God; and Jesus would have fallen short of these declarations of the Old Testament, had he not claimed these attributes for himself.

"The term 'Son of God,' however, is in the Old Testament the expression of a theocratic idea; it is applied to the nation itself and its rulers, and only once to the King of the future, to wit, in Ps. ii., though in such a way that the theocratic idea seems on the point of transition into that of equality with God. This equality of the Messiah with God, is taught, in the Old Testament, by other expressions: He is David's Lord; his goings forth are from everlasting; the mighty God, who has spoken to Israel from the beginning; the Lord, who comes to his temple. This divine nature, by which he is enabled to become the perfect Servant of God, the King and Priest who is able to receive the fulness of the Spirit, Jesus expresses by the term 'Son of God.' His being anointed does not constitute him the Son; but because he is the Son he may become the anointed One."

From this exegesis, however, I feel constrained to express my unqualified dissent; being fully persuaded that there is no passage in the entire Old Testament which distinguishes between a God sending and a God sent. The "angel of the Lord" is either a created being or a Hebraism for the Lord himself. The *chokhmah* of Solomon no more than the *sophia* of the Apocrypha is a personification; and I feel constrained to agree with Justin Martyr, where he says: "We Jews all believe that Christ will be a man from men, and that he will be anointed by Elijah" (*c. Tryph.* chap. xlviii). In order, however, not to leave the reader in doubt as to my views, I subjoin a passage from Dorner's Christology, which embodies my own views on the subject: "If the Old Testament ideas had not been transcended by the reality, the idea of the divine revelation, considered from above, would have remained imperfect; the *Σοφία* would have found no sure and abiding resting-place; and, viewed from below, the Old Testament idea itself would not have been completed. The self-revealing God or *Δόγος*, and the idea of man sustain such a relation to each other that the one becomes perfect only through the other, i.e. the *Δόγος* is the absolute Revealer of God only as the incarnate *Δόγος*, and the complete idea of humanity is realized by that man only who is at the same time the *Δόγος*. As, then, the entire Old Testament mode of thought first arrives at truth in the idea of the God-man, so that the Hebrew religion, like all heathen religions, struggles toward this idea, it is also certain that this idea — that of the God-man — was no more of Jewish or Hebrew, than of pagan, origin. No Jew, as such, could say: 'Jehovah has become man.' " — TR.

Man's knowledge of divine things must have life, must create life, and therefore proceed from life. Even the gift of the Holy Ghost on the day of Pentecost was not to produce such a ready and perfect understanding of all the doctrines of Christ by his disciples, but was rather to open a source of heavenly light to their minds, and to enlighten them with respect to various duties which would devolve on them during their apostolic career. Progress in inspiration, as well as in holiness, is conditioned by prayer and meditation.

We are, accordingly, not authorized to expect from the infant church a reiteration of Christ's testimony concerning himself. In the case of Peter it required a vision, some years after the ascension of Christ, to induce him to hold free intercourse with heathens; it required the bestowal of the Holy Ghost upon the latter, to induce him to baptize them (Acts x. 11); and how can it be expected that the infant church should with one gigantic stride have arrived at a full insight into the Saviour's nature?

Experience also teaches, that Christians of an equally vigorous inner life, and of equal natural endowments, are very differently qualified for the comprehension of truth as exhibited in word and system. In their inward qualification for the truth they may be alike; the one may unconsciously possess and apply the truth, as well as the other, but from want of reflection his (instinctive) knowledge is not developed into full, clear self-consciousness. And why should not such different constitutions be met with in the apostolic college? Why should not the inspiration of one be of a more practical turn, while that of another is of a more theological character? In defining inspiration, it will not avail to

put an *a priori* construction upon it, but we must proceed analytically, i.e. to learn its nature from the study of its living reality. The intercourse of the living God with the souls of men must, from the nature of the case, be infinitely diversified.

For these reasons it ought not to surprise us that one apostle has taught the higher nature of Christ less clearly and thoroughly than another. The author of the Epistle of James undoubtedly led a life of living faith (comp. James i. 6), although his insight into its nature falls short of that of the apostle Paul. Not even in accomodating himself to the weakness of his readers, could Paul have used the phrascology employed by James. And as with faith, so it might be, and really was, with his insight into the nature of the Saviour, although he was in living union with him.

The views of the Israelites concerning their Messiah were theocratic: they waited for the son of David, anointed with the Spirit of God, to be their everlasting king. That God would be incarnated, was not, indeed, predicted in the Old Testament, yet the character of the Messiah, as delineated by the prophets, was such that no mere mortal could possibly come up to it; and serious reflection might have led the pious student of the Old Testament to look for something in his Messiah more exalted than a mere creature. And *some* of the pious Israelites were actually led to this conclusion. Elizabeth, the mother of John the Baptist, accordingly inquires from Mary, the mother of Jesus: "Whence is this to me, that the mother of my Lord should come unto me?" So Zacharias, who exclaimed, as soon as speech had been restored to him, in pious ecstasy: "Thou shall go before the face of the Lord, to prepare his way"

(Luke i. 76). John the Baptist, who was indeed the greatest of all the prophets (Matt. xi. 11), cannot but have known the divine pre-existence of the Son of David (John i. 15; iii. 31). But this clear insight into the understanding of the Old Testament was the privilege of but few, and the unction of the Spirit and a patient training on the part of God were necessary to bring about this greatly desired end. As the Christian church, as a whole, did not hold thoroughly scriptural views of man's natural depravity previous to the time of Augustine, nor of the sinner's justification by faith alone prior to the Reformation, although these cardinal truths are distinctly taught in the word of God; so the contemporaries of Christ lacked the necessary unction to understand the prophecies concerning their Messiah. Not only the popular mind of the Jews, but their teachers of theology also, saw in their promised Messiah the servant of God anointed with the Holy Ghost. Add to this, that Jesus, in order to instruct his disciples as to his higher nature, made use of the theocratic expression "Son of God"; and it at once appears that the theocratic view of the Messiah had to be also the starting-point of the Jewish-Christian church in their conscious appropriation of Christ's doctrine concerning himself, and that it was, for this very reason, very hard for them to rise at once to a clear comprehension of it.

This theocratic element, however, could by no means forever remain all that believers had to affirm of their risen Messiah. Already, in his memorable confession: "Thou art Christ; the Son of the living God" (Matt. xvi. 16), Peter's faith rises to a higher view of Christ's person, in calling God, the Father of Jesus, "the living," therefore omnipresent God, who was in Jesus,

and spoke through him. Subsequently many events occurred which far transcended the conception of Jesus as being only the theocratic servant of God, viz., the resurrection of Christ from the dead, which exalted him to a sphere of existence far exceeding the narrow limits of earthly life ; the Lord's breathing upon his disciples (John xx. 22) ; the ascension and the Pentecost verifying Christ's promise that he would send his disciples the Holy Ghost (John xv. 26 ; xvi. 7 ; Luke xxiv. 49).

These facts, coming under the personal observation of the apostles, elevated their views ; it was the sight of his risen Saviour which caused Thomas to exclaim, " My Lord and my God ! "

The account of the confession of Christ by the infant church at Jerusalem, as given by St. Luke, answers fully to such expectations as are founded in the nature of things. We here meet with the theocratic views, and also with higher elements, but not with a theologically developed view of Christ. Luke's narratives have thus the strongest internal evidences of truth.

" The Lord Jesus " is the simple term which Peter applies to Jesus at the election of an apostle in the place of Judas (Acts i. 21). On the day of Pentecost he exhorts the people to acknowledge that God had made Jesus, by raising him from the dead, both Lord and Christ, and at the same time attributes the outpouring of the Holy Spirit to him, saying : " Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he has shed forth this, as ye now see and hear." He accordingly exhorts them to be baptized in the name of Jesus the Messiah (Acts ii. 32, 38).

To the lame man (Acts iii. 21) Peter ventures to say,

“In the name of Jesus, rise up and walk.” He thus regards the risen Saviour as the source of the power to work miracles. He likewise declares before the people, that the name of Jesus had healed the lame man (Acts iii. 16). He calls him the Prince (*ἀρχηγός*) of life, whom the Jews had crucified, but God had raised from the dead (vs. 15). *Ἀρχηγός* means a leader, a prince, a commander, a chief, one who takes the lead, one who goes before, whom the rest can implicitly follow. This is so exalted a term for that which Jesus professes to be for mankind, that the author of the Epistle to the Hebrews, who develops the doctrine of the person and work of the Saviour so fully, also makes use of it in a brief expression of his views: “It became God to make the Captain (*ἀρχηγός*) of our salvation perfect through sufferings” (Heb. ii. 10).

Even the most profound discourses of our Saviour recorded by St. John, might be summed up in this declaration, that Jesus is the *ἀρχηγός* of our salvation. There is no doubt that Peter when he used this expression, was not prepared as yet to develop its full import; but the immediate intuition of the mind is anterior to a full comprehension, and while Peter had learned to know Christ at first by his words, he now knew him, by his resurrection, the outpouring of the Spirit, and the cure of the lame man, as the author of our salvation. The heaven must receive him until the time come, when God shall send him to bring about the restitution of all things, foretold by the prophets (vs. 21), whereby all the world shall know him as the Captain of life.¹

¹ Acts iii. 19, 20 is not translated as correctly as it might be in the common version; it should read: “That the times of refreshing may come from the presence of the Lord, and he may send Jesus Christ, foreap-

But both in the beginning and at the conclusion of his discourse Peter calls him by the theocratic names. "The God of our Fathers has glorified his servant Jesus" (vs. 13); "Unto you first God sent his servant Jesus" (vs. 26).¹

When he was brought, the next day, before the Sanhedrim, Peter boldly declares before that supreme judicatory of his nation, that it is by the name of Jesus, that the lame man stands before them whole (vs. 10), and adds: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (vs. 12). If this assertion of Peter is true, the following conclusion as to the person of this Jesus is inevitable: He must be received not only as a true, but as the only, source of divine life. But when the church, in view of the approaching storm, bend their knees before the Lord, who made heaven and earth, they speak of Jesus as, "thy holy servant whom thou hast anointed." Summoned for the second time before the Sanhedrim, Peter repeats his declaration: "Him hath God raised with his right hand to be a Prince (ἀρχηγός) and Saviour."

Stephen in his dying moments, having beheld Jesus standing on the right hand of God, exclaims: "Lord Jesus, receive my spirit" (Acts vii. 59), even as Jesus

pointed (προκεχειρισμένον is the true reading), unto you; whom the heaven must receive until the time of restitution of all things, which God has spoken through the mouths of all his holy prophets since the world began." — TR.

¹ The translation of the Greek "παῖς Θεοῦ," for the Hebrew "*Ebed Jehovah*," as *son of God*, is incorrect and ought to be servant of God, as appears plainly from iv. 25, "who by the mouth of thy servant (παῖς) David hast said." The Greek term for "Son of God" is υἱὸς τοῦ Θεοῦ, whereas παῖς τοῦ Θεοῦ was the Greek rendering of the Hebrew *Ebed Jehovah* even prior to the Septuagint.

himself, in the act of dying had commended his spirit into the hands of his Father. Ananias designates the Christians as those who call upon the name of Jesus (ix. 14; comp. xxii. 16); the Christians of Damascus likewise attribute discipleship to those who call on the name of Jesus (Acts ix. 21); but no true Israelite could call upon a mere man or creature. Peter also preaches Christ Jesus unto Cornelius, as Lord of all, ordained of God to be the Judge of quick and dead, through whose name whosoever believeth shall receive remission of sins (Acts x. 39, 42, 43).

We thus learn from the records of the Jewish-Christian church, that she bowed before Jesus, as before God, and asked of him what man ought to ask of God alone; but a fully developed theological view of the Saviour, corresponding to her intuitive faith, she did not possess.

In the book of the New Testament which represents the religious stand-point of the Jewish-Christian church most fully (the Epistle of James), we find almost the same views. Its author is, in all probability, that James, the brother of the Lord, who presided over the council of apostles held at Jerusalem (probably A.D. 51), who advocated even then the liberty of the Gentile Christians from the Mosaic law (Acts xv.), seemed at that time already a pillar of the church, as well as Peter and John (Gal. ii. 9), and at a subsequent period, when the apostle Paul was taken prisoner at Jerusalem, the sole head of the myriads of believing Jews, who were all zealous of the law (Acts xxi. 18, etc.). This James regards the life of a Christian as a life of faith, "the faith of our Lord Jesus Christ, the Lord of glory"; as a life of waiting for the speedy appearance of the Lord as Judge. His calling, in his view, is to be the servant of God and of

the Lord Jesus Christ (James i. 1). Now, if we bear in mind how profoundly, according to his own letters and the oldest documents of ecclesiastical history, this man revered the law of Moses, we shall see at once that he cannot possibly have looked upon Jesus as a mere creature. For the very scrupulousness of a pious Israelite in keeping the first commandment and bending the knee before God alone, would lead him to a belief in the divinity of his Messiah, without which belief he could not call him "Lord" (the term *Kυρίος* being the Hellenist name of Jehovah), nor style himself the servant of God and of Jesus Christ, thus placing Christ on an equal footing with God, and professing the same allegiance to him; nor designate the Christian life as a life of faith in our Lord Jesus, and of waiting for his second coming as Judge. A pious Israelite, on believing in Christ, had soon to decide the question, whether he could consistently call Jesus his Lord, and own him as such, without apostatizing from the exclusive worship of Jehovah. If his faith rested on superficial impressions concerning Christ, apostasy was a matter of course, if not of necessity; but if it rested on deep impressions, if his inmost life was apprehended by the life of Jesus, he had necessarily to proceed to the belief in the divinity of Christ. And this is the case still: whoever believes in Christ, places all his confidence in him, looks upon him as the only source of his life, either does not know what he is about, or is led to believe in the divinity of Christ, even in behalf of monotheism. How the unity of the Deity is consistent with the divinity of Jesus Christ, is a question to be decided in the course of time by the Christian consciousness, but that he alone, who by nature is God, is entitled to re-

ligious worship, to be invoked by us, and to demand our hearts, is the testimony of conscience, which challenges our unconditional obedience. For this reason we are called upon to lay the greatest emphasis on the name "Lord of glory," which James applies to Jesus Christ. This appellation is given to him not as having been merely glorified by God, but as unto *the* Lord of glory, whose element, sphere, and property is glory; viz. life in that light in which the Father dwells. Even the Apostle Paul expresses his view of Christ in the same words, "Lord of glory" (1 Cor. ii. 8). Peter, in his great sermon (Acts iii. 3, etc.), declares that "God has glorified his servant Jesus," but James calls him, "our Lord, the Lord of glory" (James ii. 1). Hence, there can be no reasonable doubt that James's faith contained all the elements which, if fully developed, would have led to his implicit belief in the divinity of Jesus, although it does not appear how far he really developed these elements.

Paul also testifies that the Jewish-Christian church believed in the divinity of Jesus, although the self-conscious development of this belief fell short of the powerful impressions made on the heart. The church of Rome was not founded by the Apostle Paul, nor was he personally known there, when he penned his matchless Epistle to the Romans (Rom. i. 13; xv. 22). From such passages as 1, 9, 13, 15, etc., it appears, indeed, that the church was composed, to a large extent, of converts from heathenism, and as Aquila and Priscilla and other friends of the apostle had labored amongst them, there can be no doubt that at the time when Paul wrote the epistle, the Pauline type of preaching the gospel had its representatives at Rome. But it is

manifest, at the same time, from the whole tenor of the epistle, that the Jewish-Christian element was likewise very powerful, more so, perhaps, from the energy than the number of its members. The fact, that the apostle makes the theme of his epistle, — how in the gospel the righteousness of God is revealed by faith in faith (Rom. i. 17, etc.), — does by no means prove that there was opposition to this truth in the Roman church, nor even a peculiar inability on the part of the Roman Christians to apprehend it. Justification by faith is, as every genuine preacher of the gospel knows, the centre and soul of true Christianity, so much so, that the pointed and powerful preaching of it is in all circumstances and always beneficial, the more so, since it is so easily thrown into the background, even where it has been learned from the catechism in the tender years of childhood. It is, however, the method pursued by the apostle in discussing his theme which challenges our attention. What firm adherence to Jewish self-righteousness, what pride in circumcision in many of his readers does the apostle's argument in ii. 3–24, 25–29 presuppose! In the next place, he finds it necessary to repeat the Jewish inference, that he was guilty of the absurdity of denying any advantage to the Jew or any profit in circumcision (iii. 1–9). In vs. 10–19 follows a new scriptural argument, that both Jews and Gentiles are under sin. And no sooner has he stated (vs. 20–28) the main features of the positive development of his scheme, than he is met (vs. 31) with the objection, that by his preaching of man's justification by faith, without the works of the law, the law itself is abolished. He does not at once attempt to refute this objection, but proves in chapter iv. from God's dealings with Abraham, that it is faith

which God counts to both Jews and Gentiles for righteousness, and in v. 1-11 delineates the happiness of the man who is justified by faith in Jesus Christ, contrasting Christ, the author of life with the first Adam, the father of death, and showing that the law entered that sin might abound, in order that grace might much more abound (vs. 12-21). In chapter vi. the apostle refutes the objection stated in iii. 31, not only to vindicate his own doctrine against Jewish objections, but to guard divine grace itself against any abuse by the subtlety of the human heart, and furnishes the positive proof as demanded by the nature of the case, that not only righteousness of faith, but also righteousness of life, consequently perfect righteousness, is revealed in the gospel: "Shall we continue in sin, that grace may abound? God forbid! How shall we that are dead to sin, live any longer therein? We are buried with Christ by baptism unto death, that we also should walk in newness of life, as Christ was raised up from the dead by the glory of the Father." Chapter vii. is written with more particular reference to the Jews; he here proves the proposition incidentally laid down in chapter vi., that the Christian is free from the law, and by this liberty also free from sin (vs. 1-6; 7-13); he cautions the Jews not to misunderstand this as being a charge against the law, it being not the fault of the law, but of the carnal disposition of man, that the law can only stir up, but not overcome sin. In chapter viii. where the apostle treats exhaustively of the believer's liberty from sin and death, and exhorts the faithful to live in the Spirit and to suffer willingly with Christ, because he will also reign with him, the apostle's theme,—the righteousness of God as revealed in the Gospel,—is fully discussed, and he concludes,

therefore, with a song of triumph (vs. 31-39). He might have passed at once to practical exhortations. But the conclusion drawn by his Jewish-Christian readers, that if righteousness is by faith, the Jews are no longer the elect people of God—a truth which Jewish-Christian hearts could not yet receive, and which would have made all his efforts in their behalf unavailing,—presents itself in its full force to the apostle's mind. For this reason chapters ix.-xi. are thrown in between the discussion of the theme in chapters v.-viii. and the practical part of the epistle, commencing with chapter xii. After the apostle has expressed (ix. 1-5) heartfelt grief at the condition of his people, he proves the three following points: first, that their present rejection is not at variance with the promise (ix. 6-29), but that, secondly, the Jews have brought about their rejection by their stubborn self-righteousness (ix. 3-10, 21), and, thirdly, that the present rejection of the bulk of the people is not a rejection of Israel forever (xi. 1-32). In the paraenetic part of the epistle also differences of opinion between the Jew and Gentile members of the Roman church are plainly intimated; the strong are exhorted to bear the infirmities of the weak. "Let not him that eateth (the Gentile Christian) despise him that eateth not (the Jewish Christian)." "One man esteemeth one day above another (the believing Jew), another esteemeth every day alike (the believing Gentile)." The Jews are exhorted not to judge, the Gentiles not to despise, their weaker brethren, considering, that Christ belongs to the former by promise, to the latter only by grace. Is it not, then, clear from the whole tenor of the epistle, that with regard to justification, which occupies the centre in all living

Christianity, the apostle does not regard the Jewish part of the church as being fully enlightened, and that it is his main object to enlighten them on this most important point? His object is by no means to cover up these differences of opinion, but to overcome them by the truth spoken in love. Of the greater importance, then, is the circumstance that in the entire epistle there is no allusion to the slightest difference of opinion concerning the person of Christ and his divinity. Paul calls the inner being of Christ the Spirit of holiness (i. 4); speaks of Jesus as God's own Son, sent by his Father in the likeness of sinful flesh (viii. 3, 32); designates the Spirit of God as the Spirit of Christ (viii. 9); ascribes blessing to Christ as God over all (ix. 5); describes the Christian life as one with Christ, from which oneness he deduces the death of the old and the rising of the new man as a matter of course; speaks of the Christian as being in Christ (vi. 3, etc.), and as living and dying for Christ, whose property he is (xiv. 7, etc.); and applies the words of Joel (ii. 32), "Whosoever shall call upon the name of the Lord," to calling upon Jesus (x. 13). The apostle does all this without even hinting at the necessity or propriety of proving that such a mode of speech concerning Christ is founded in truth. Had there been between Paul and the Jewish-Christian portion of the church of Rome not (quantitative) difference in degree, but also a specific (qualitative) difference of opinion concerning Christ, Paul could not possibly have passed by this difference, confining himself to a refutation of the doctrine of righteousness by works as opposed to righteousness by faith; all his efforts to establish the doctrine of righteousness by faith would, in this case, have been no more than beating the

air. On an Ebionite view of Christ no life of faith in him, no seeking after righteousness by faith in him, can be based. For this reason the Epistle to the Romans is an unimpeachable witness that it is unhistorical to speak of an Ebionite Christology of the first Jewish-Christian churches.

The Epistle to the Romans was penned about A.D. 58, and a few years after was written another book of the New Testament which is of great importance in the Christological question—the Epistle to the Hebrews. Both from the end proposed, and from the method employed by the author, it is manifest that this epistle was written prior to the destruction of Jerusalem in A.D. 70. The writer's object is to encourage the Hebrew Christians to rely with firm and decided faith on Jesus, as being the Son of God, highly exalted above the angels, through whose mediation the law was given, and above Moses, who was only a servant in the house of God; to rely on Jesus also as the High-Priest for ever after the order of Melchisedeck, to whose priesthood that of Aaron sustains the relation of shadow to substance. Believing in this all-sufficient Son and High-priest, he exhorts them to renounce cheerfully the Jewish altar, and the city, out of which Christ was ignominiously led to Golgotha (xiii. 10–14). Had the epistle been written after the destruction of Jerusalem, this last exhortation would have been needless, and with reference to a continued adherence (in their minds) to the Jewish priesthood, etc., it would have sufficed to say, that by the destruction of the city it also had been condemned; we therefore conclude that the epistle must have been written previous to this epoch, and while the temple was still standing, and the pompous services of the law were being daily performed.

As the Epistle to the Romans represents the Jewish-Christian portion of the church of Rome as being still unable cheerfully to exchange the Jewish righteousness by works for the righteousness by faith in the Redeemer, while, at the same time, no trace of a specific difference is apparent between Paul and the Jewish Christians of Rome concerning the person of Christ; so the Epistle to the Hebrews supposes its readers to be Christians who are still in the dark concerning the only and everlasting validity of the high-priesthood of Christ, but who by no means denied the divinity of the Saviour. Their religious interest turned mainly on repentance, faith in God, purifying washings, the spiritual blessings of the imposition of hands, the nearness of the resurrection and of the judgment (vi. 12), while they looked upon the ceremonial law of fifteen hundred years' standing as being still valid, and an indispensable condition of the forgiveness of sins; upon sacrificial feasts as being still necessary and conferring blessings (xiii. 9); upon the vow of the Nazarites with its appurtenances as also becoming Christians (Acts xxi. 23). They thus knew Christ only as the perfect Prophet and Lawgiver, King and Judge, not as the High-Priest, and it is, therefore, the apostle's object to exhibit Christ as the perfect Priest, who can be touched with the feeling of our infirmities (iv. 15, etc.), being called of God to the priesthood (v. 4, etc.), in whom the everlasting priesthood, as prefigured by Melchisedek, was realized (vi. 20-vii.), and to whose spotless self-sacrifice through the eternal Spirit and entrance into heaven itself, the annual sacrifices of animals by the Aaronites and their entering into the holy of holies of the temple sustain the relation of the shadow to the substance, and must,

consequently, be abolished, the substance itself having come (viii.-x).

Yet great as this difference is between the author of the epistle and his readers, it does not extend to the person of Christ. Even in applying the highest predicates to Christ, our author does not apprehend any contradiction from his readers. That the Messiah was called of God to the high-priesthood; that the Old Testament itself declares by the appearance of Melchisedek the subordinate and transient position of the Levitical priesthood, and prophesies thereby the everlasting priesthood of the Messiah; that the new covenant must have a corresponding new priesthood; that the carnal substance of the Levitical sacrifices can have but carnal effects, and that the constant repetition of the sacrifice of animals itself loudly declares their inability to take away sins,—these are propositions, which the author takes the utmost pains to establish beyond the possibility of successful contradiction (see chaps. v.-x.). But that it is the Son by whom God has made the acons, that he is the brightness of his glory and the express image of his person, yea, that he is the eternal Lord himself, who has founded the earth; these propositions are merely stated, as needing no proof (i. 2, 10, etc.). If the Hebrews are even unable to comprehend the substance of the Messiah so profoundly, yet their religious consciousness does not repel this homage as being against the first commandment, but rather approves of it. The disciples of James are not supposed to find anything therein unwelcome to their theological apprehension of their “Lord of glory” (James ii. 1). Jesus the Son of God has entered into the heavens, has become higher than the heavens, sat down on the right hand of

the Majesty on high, lives forever, his Spirit is the eternal Spirit, the words of Psalm xl. 7 are applied to him, when about to come into this world ; on these and similar great propositions the writer looks as involving no radical difference of opinion between himself and his readers, and he uses them as well-known premises for the purpose of establishing the high-priesthood of Christ (iv. 14 ; vii. 26, 28, 24, 3 ; viii. 1, 7, 13 ; ix. 14 ; x. 5). It is true, the author plainly perceives how dangerous this stand-point of the Hebrews is, if from stubbornness or cowardly fear of a rupture with Judaism they cling to their elementary notions (vi. 1, 2). Their indecisive position, acknowledging indeed, on the one hand, Jesus as the Messiah and Son of God, but instead of seeking the pardon of their sins and the grace of newness of life through faith in his sacrifice (xiii. 9), basing their salvation still on the law and its sacrifices, is not tenable for any great length of time. He who does not in the death of Jesus behold the voluntary sacrifice which the Messiah made through his eternal Spirit, must be offended at Christ, and, in the course of time, renounce all faith in him. From such passages as ii. 9-18 ; ix. 15-23 it is apparent how mysterious and incomprehensible the death of Christ had already become to many of the Hebrew Christians. They were thus exposed to the most imminent danger of counting the blood of the covenant, wherewith they had been sanctified, an unholy thing, and thus treading the Son of God under their feet (x. 29) ; for with respect to the Crucified, who claimed to be the Messiah and the Son of God, there is only this alternative, either to realize his death as the voluntary sacrifice whereby eternal redemption was effected, so that all other ex-

piatory sacrifices have become needless (ix. 12-14; x. 10, 18), or to look upon his ignominious death as a proof, that he was not the Messiah, and therefore suffered death deservedly for his blasphemy. Should the Hebrews—this is the writer's train of thought—proceed to this terrible conclusion and thus crucify the Son of God afresh, and put him to an open shame (vi. 6), there would be for them, as having been once enlightened, no possibility of repentance (iv. 6). It is true, the writer is not greatly apprehensive that such a state of things will come to pass, as God is not unrighteous to forget their works of love (vi. 10), and as men preside over them who know how to watch for their souls (xiii. 17); but church history does, indeed, teach us, that a portion of these Hebrews went so far, in the course of time, as to deny not only the high-priesthood of Christ, and his higher nature, but even his conception by the Holy Ghost,—an apostasy which this epistle exhibits in its incipency.

§ 12.

On the other hand we meet with the full development of Christological seed, sown broadcast on the day of Pentecost in the hearts of believers, in the two Epistles of St. Peter, which were written shortly before his death, and consequently nearly at the same time as the Epistle to the Hebrews. The apostolic labors of Peter may be suitably divided into two parts, the first of which is thus described by our Lord: "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. xvi. 18); the second: "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest;

but when thou shalt be old, thou shalt stretch forth thy hand, and another shall gird thee, and carry thee whither thou wouldest not" (John xxi. 18). The church of Jerusalem, the mother of all Christian churches, was founded, as far as human agency is concerned, through the instrumentality of Peter. By his sermon on the day of Pentecost three thousand souls were converted (Acts ii. 41). It was Peter who dared to work the first miracle in the name of Jesus (Acts iii. 4, etc.). It was Peter who represented the infant church before the people and the Sanhedrin (Acts iii. iv.); it was he who first of all enforced the discipline of the church (Acts v.); it was he who first of all was divinely taught that believing heathens are entitled to baptism without first embracing Mosaism, and that consequently the substance of Christianity consists in faith in Jesus alone (Acts x. 46, etc.; xi. 17; 15, etc.). But prominent as Peter is in laying the foundation of the church, he afterward falls as completely into the background. After the death of James, the son of Zeb-edee, which happened about A.D. 44 (see Acts xii.), Peter appears but once on the public stage, viz. at the synod of the apostles held at Jerusalem about A.D. 51, his vote being recorded on the subject under consideration (Acts xv.). After this, the "Acts of the Apostles" loses sight of Peter so entirely, and records the labors of the Apostle Paul so exclusively, that we are justified in taking it for granted, that the apostle's ministry as the principal agent in laying the foundation of the church had come to a close, another person having succeeded him in this position. And we may also learn, with a high degree of certainty, from the New Testament why it was so. Peter and James agreed at the council of

Jerusalem, that the yoke of the ceremonial law must not be imposed upon believing heathens. But Peter took one step further. What he had learned in connection with the conversion of Cornelius, led him to the conviction, that even believing Jews were no longer morally bound to keep the (ceremonial) law. If the difference of clean and unclean animals no longer exists, the organism of the whole law is destroyed, and if God grants the Holy Ghost, communion with himself, and the new life to those also, who do not observe the law, this observance may, in certain circumstances, be still advisable, but can no longer be a moral duty. For this reason it was that Peter ate at Antioch with the believing Gentiles (Gal. ii. 12), lived after the manner of the Gentiles, and thus practically professed that the sinner is justified by faith in Jesus Christ alone (Gal. ii. 14, 16). In James's view this was wrong; he was, not, indeed, in favor of laying the yoke of the law on the believing Gentiles, but held that the believing Jews were still bound to observe the law (Acts xxi. 18-25). When, therefore, certain men came from James, Peter no longer dared to go on in the way he had commenced (Gal. ii. 12); he felt himself still called to be the apostle of circumcision (vs. 9), and feared to become a stumbling-block to those zealots of the law, amongst whom he was to labor. This internal conflict of the apostle with himself, having internally broken the narrow limits of Judaism, yet being unable to become the apostle of the Gentiles, because he knew that this was not his calling, was undoubtedly the cause which removed him from his position as the leading man of the church. The apostle of the Gentiles is Paul; the Jewish Christians looked upon James as their head, and thus the time

came for Peter, when the Lord led him from a sphere of great outward activity into the school of humiliation — not by any means, that his ministerial labors should cease altogether, but rather that he might be thoroughly cleansed, and might enter upon a more quiet sphere of action. How well the apostle improved this time for the purpose of growing in the knowledge of Christ, appears from the two epistles which he wrote toward the close of his life. By these he labors, though in a new manner, through all succeeding ages, while the part he took in laying the foundation of the church at Jerusalem has made him the human bearer of the church for all times to come (Matt. xvi. 18).

These epistles are in full harmony with Christ's dealings with Peter, and are just what we should expect from both the Acts and the Epistle to the Galatians. James represents faith in Christ as the Lord of glory and Judge to come, as the practical fulfilment of the law of liberty ; but in Peter's first epistle the death and sufferings of Christ for sinners, and the fulness of life flowing from the risen One, are the central ideas around which his teachings revolve, and on which he bases his admonitions to a new life of holiness, while in his second epistle "growth in the knowledge of Christ," which is the condition of the reception of divine grace, appears as the leading feature in Christian character. With Moses and the law these epistles have nothing to do ; it is faith, the soul's looking steadfastly up to Christ, which constitutes the theme of the apostle's praises. And this was the very object Christ had in view in his dealings with Peter. It is the Spirit of Paul that breathes through these two documents, although righteousness by faith, for which Paul had

struggled so manfully, is neither discussed therein, nor do they exhibit that depth and fulness of thought and that universality of conception into which Paul was led as the apostle of the Gentiles.

The Christians are elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ (1 Pet. i. 1, etc.), begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead (vs. 3); they are saved through baptism as the answer of a good conscience toward God, by the resurrection of Jesus Christ from the dead, who is on the right hand of God (iii. 21); they are men, who are in Christ Jesus (v. 14); they desire the milk of the divine word, that they may grow thereby, because they have tasted that the Lord is friendly (ii. 2, 3).

From this we perceive how fully Peter had developed at the time when he wrote these epistles, that which he had affirmed shortly after the Pentecost; viz. that Christ is the Prince of life. It is from the fulness of the risen Saviour that he derives baptismal grace, and the regeneration to a lively hope. Christians live in Christ, are cleansed by his blood. The friendliness of God, which they are permitted to enjoy, is the friendliness of Christ. To become a Christian is, accordingly, to return to the Shepherd and Bishop of souls (ii. 25), and it is the Christian's duty to sanctify the Lord in his heart (iii. 15).

Nothing of all this could Peter have said had he not believed in Christ as the true God, since from a divine life only flow the principles of a new life (and we can sanctify in our hearts him only who is really and truly God). On the supposition only that Christ, according

to his higher nature, is equal with God, could Peter designate the election of the Father and the sanctification of the Spirit as having for their end obedience to our Lord Jesus Christ.

It would be disrespectful toward God and the Holy Spirit to make Jesus (as in vs. 1, 2) a member of the Trias, if he were not really so by nature.

With these Christological views of the apostle it is perfectly consistent to understand by the Spirit who was active in the prophets the Spirit who proceeded from the pre-existing Christ, and to ascribe the Old Testament revelation to Christ (1 Pet. i. 2). And when he writes: "He was made manifest in these last days for you" (1 Pet. i. 20), he evidently assumes that Christ had existed before in a different state.

In his second epistle he begins by expressing the desire that grace and peace may be multiplied unto Christians through the knowledge of God and of Jesus our Lord (2 Pet. i. 2), and declares that they had escaped the pollution of the world in and through the knowledge of the Lord and Saviour Jesus Christ (ii. 20). It is represented as their duty, accordingly, by practising the Christian virtues, to be fruitful in the knowledge of the Lord (i. 8), and to grow in his knowledge and grace (iii. 18); for on that condition an entrance will be ministered unto them into the everlasting kingdom of the Lord and Saviour Jesus Christ (i. 11).

The apostle resolves the substance of the Christian life into knowledge of our Lord and Saviour Jesus Christ, because false teachers had endeavored to lead the faithful by false knowledge to a carnal liberty (ii.). This knowledge of Christ, however, both depends on (i. 18) and leads to a divine life (i. 2; ii. 20). What-

ever appertains to life the Christian obtains through the knowledge of Christ (i. 3). It is as the Prince of life that we are to know him, and as such he is the sovereign of an everlasting kingdom.

This view of the Christian life as a knowledge of Jesus, and of the heavenly kingdom as his kingdom, is based so entirely on faith in the divinity of Jesus, that it need not appear strange that he is called (vs. 1) our God and Saviour. It is true (vs. 2) God and Jesus are not identical, and the question may be asked, therefore, whether vs. 1 ought not to be translated: "of our God and the Saviour Jesus Christ"; but while we freely admit the possibility of this translation, we prefer that which makes God and Jesus identical, since the article is wanting before *σωτήρος*, and since it is also most natural to understand vs. 3 in connection with vs. 8 as applying to Jesus, whose divine power supplies us with all things necessary to life, and who has called us in a glorious manner and with great power.¹

But however this may be, faith in Jesus Christ is, at all events, according to vs. 1, as much a gift of the justifying Jesus as of the justifying Father, since Peter writes to those "who have obtained like precious faith with us," through the righteousness of Jesus Christ. The justifying Saviour leads all to faith, who are of the truth.

The harmony of the first and second epistles of Peter in their Christological teachings is easily recognized. According to the first, it is the risen Saviour, through whom baptism saves us, our regeneration being the

¹ The English translation of *τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς*, "that hath called us to glory and virtue," is manifestly erroneous, since *διὰ*, with the genitive, means the instrumentality and manner, never the *end* or *object*; it should be, "with glory and power." — TR.

work of Christ (1 Pet. i. 3 ; iii. 21) ; according to the second, it is Christ's divine power which supplies us with whatsoever is necessary to life and piety, and Christ's life through which we partake of the divine life (2 Pet. iii. 22, etc.). According to the first epistle, Jesus is on the right hand of God, and all angels and authorities and powers are made subject unto him (1 Pet. iii. 22) ; according to the second, he is the king of the heavenly kingdom (2 Pet. i. 11). Since the first epistle places Jesus on an equal footing with the Father and the Holy Ghost (1 Pet. i. 1, etc.) ; since believers are exhorted to sanctify him in their hearts (iii. 15) ; since it applies to him the terms " Lord " and " Lord God " (iii. 15 ; ii. 3) ; since the Spirit of the prophets was the Spirit of Christ (i. 11) ; it is but natural, that he should be called in the second epistle our " God " (2 Pet. i. 1), and that divine honor should be ascribed unto him (2 Pet. iii. 18).

§ 13.

The following are the principal points, expressed in the Christological creed of the infant church. 1. The church sets out with the view of Christ as the servant of God, but connects with this view the conviction, that Jesus is the Prince of life, that the Holy Ghost is given by him, that he will come again as the Judge and restorer of all things ; every baptism in his name is a solemn memorial of all this. To be a Christian is to call upon the name of the Lord, to believe in the risen One, the Lord of glory, and to serve him as the Lord. He is called " Lord " (*Κυρίος* = Jehovah), and is recognized as the incarnate Jehovah. Paul and the author of the Epistle to the Hebrews feel that the exalted

titles which they apply to Christ are not offensive to the Hebrew Christians. 2. The inability of some to enter into correct views of the high-priesthood of Christ before the destruction of Jerusalem, proves a hinderance to the development of the doctrine concerning Christ. 3. On the other hand we see how Peter progresses to a full insight into the nature and all-sufficiency of Christ's vicarious sacrifice (1 Pet. i. 19; ii. 24; iii. 18), and into the fulness of life and salvation which is found in him, as well as into the divine nature of Christ, so that he unhesitatingly applies to Jesus the same terms as are applied in the Old Testament to Jehovah (1 Pet. iii. 15). All the principal points of Christ's testimony concerning himself we find to be integral parts of Peter's train of thought, as developed in his epistles; Christ's command, "Baptize them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 20), is re-echoed in 1 Pet. ii. 2 and 2 Pet. i. 1, etc.; his desire "that all may honor the Son as they honor the Father," in the doxology of the second epistle, and in such passages as 1 Pet. iii. 15, etc.; Christ's declaration concerning his pre-existence in 1 Pet. i. 11, 20; and his declaration, "all power is given unto me in heaven and in earth," we hear again in 2 Pet. i. 11 and 1 Pet. iii. 22.

It is, however, noteworthy that neither the records of the belief of the church of Jerusalem, preserved in the book of Acts, nor the Epistle of James, nor the Petrine Epistles, express the divine nature of Christ by the term which the Lord himself, according to the Synoptical Gospels, made use of to teach his divinity, and which is used by both John and Paul in the same sense, viz. "Son of God." Acts viii. 37 being an interpola-

tion of later date, and wanting in most manuscripts, and xiii. 13 a quotation from the Old Testament made by Paul, we have left but one passage in this book, which contains the term "Son of God" (ix. 20). Here, however, it does not teach Christ's sameness of substance with the Father, since Saul, but lately converted, is preaching to the Jews of Damascus, that Jesus is the Son of God, i.e. according to the Old Testament view, the Messiah. James does not speak of the "Son of God" at all, and Peter only when he mentions the voice heard at the Transfiguration (2 Pet. i. 17). We can account for this by the fact, that the term "Son of God" was in the Old Testament, and remained in the vocabulary of the church of Jerusalem, identical with the "servant of God"; the Jewish Christians expressed as we have seen, their belief in Christ's higher nature by different terms.

CHAPTER III.

THE TESTIMONY OF THE RISEN SAVIOUR TO HIS DIVINE
SONSHIP, AS GIVEN BY PAUL AND JOHN.

I. PAUL.

§ 14.

The Apostle Paul, in his Epistle to the Galatians, lays great emphasis on the fact, that he had not received nor been taught the gospel by man, but by the revelation of Jesus Christ, it having pleased God to reveal his Son in him, who had persecuted the church, that he might preach the same to the Gentiles,—that after this, he had not conferred with flesh or blood, nor gone to those who had been apostles before him, but first into Arabia, then back to Damascus, and only after the lapse of three years had visited Peter at Jerusalem (i. 11–18).

How are we now to understand the words, “It pleased God to reveal his Son in me” (vs. 16)? Did this revelation consist in the light which appeared unto Paul on his way from Jerusalem to Damascus, and in the voice which said unto him, “Saul, Saul, why persecutest thou me?” and again, “I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks?” It is this vision to which Paul appeals in 1 Cor. xv. 8 and ix. 1, in the first place, in order to prove by the words, “At last he appeared also unto me,” the truth of Christ’s resurrection from the dead, and in the second, by the words: “Have I not seen Christ our Lord?”

his apostolic authority. But the words of the apostle, "It pleased God to reveal his Son in me," evidently refer to some other event than to the personal appearance of Jesus Christ; they refer to a revelation of the true nature of Christ, which took place in the mind of Paul. It is true, we learn from the Epistle to the Galatians, that this inward revelation took place about the same time that the Lord appeared to the apostle bodily; it is also true that the inner revelation was made possible and prepared for by that outward bodily manifestation, but it was, nevertheless, something different from this. The appearing of the risen Saviour to Paul, whereby his resurrection from the dead and his Messiahship were proven, was followed by the revelation of the higher nature of the Messiah in the mind of the apostle.

Paul, who had not heard Christ's testimony concerning himself while on earth, had to receive it, and did receive it, in a miraculous manner. This excites our surprise the less, as the apostle speaks also of other revelations of divine truth which were granted to him. Thus in Eph. iii. 3, etc. he writes: "By revelation he made known unto me the mystery which in other ages was not known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs and of the same body, and partakers of the promise in Christ by the gospel."

Not by a mere act of reasoning, then, but by a direct revelation had Paul learned, that the heathens were to be partakers of the promise in Christ without submitting to the law of Moses. Nor can this revelation be found only in the words of Jesus, which he spake at his first appearance, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these

things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles, unto whom now I send thee" (Acts xxvi. 16, etc.), nor in those of Ananias: "Thou shalt be his witness unto all men both of what thou hast seen and heard" (Acts xxii. 16); nor in the words of Jesus which he addressed to him, when he appeared subsequently to him in the temple: "Depart; for I will send thee far hence unto the Gentiles." (Acts xxii. 21). All these revelations do not as yet intimate by a single word, that the law of Moses is not needed as a stepping-stone in order to become a partaker of Christ, but that faith alone is all-sufficient. If, then, Paul's statement in Eph. iii. is true, it follows that he received still other revelations touching this mystery by the Spirit of Christ.

These revelations, that Christ belongs equally to Gentiles and to Jews, must, however, have been attended with revelations as to his inner nature; since his relation to mankind at large, as well as to the Jews, depended on his nature, who was, after the flesh, a son of Israel.

We learn further from Paul, that he not only received revelations as to the equality of the Gentiles with the Jews from the gospel point of view, which constituted the basis of his whole apostolic ministry, but also on truths of a special character. To the Thessalonians, who sorrowed that some of their number had died without having witnessed the second coming of the Lord, he writes (1 Thess. iv. 15): "in a word of the Lord (*ἐν λόγῳ Κυρίου*)" that those, who shall be alive and remain unto it—the Lord's second coming—shall not ourstrip those, who have fallen asleep (*οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας*), but that the dead in Christ shall arise first; that after this (*ἔπειτα*), those that are

alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so ever be with the Lord. We cannot understand by this "word of the Lord" any utterance of our Lord while on earth. The two passages Matt. xxiv. 31: "The Son of Man shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other," and John v. 25: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live," might indeed have afforded consolation to the Thessalonians; but what Paul says, is of a much more special character; Jesus says nothing of the change of the living, nothing of the resurrection of the dead to precede this change, nothing of their being caught up in the clouds — while he was still on earth, there was no need of entering into these details. The word of the Lord, then, to which Paul refers, must have been spoken by the risen Saviour to the apostle. This also appears from 1 Cor. xv. 51, etc., where he treats of the same subject, though in another connection: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This had been a mystery, until the word of the Lord revealed it unto Paul. On still another point, closely connected with the second coming of Christ, viz. the conversion of the Jews, the apostle received a revelation: "For I would not, brethren, that you should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved" (Rom. xi. 25, 26).

Even as to the manner of the institution of the Lord's supper, it would seem, the apostle had a special revelation. In 1 Cor. xi. 23 he says: "I have received of the Lord that which also I delivered unto you." If he had not received such a revelation, he could scarcely have made use of this solemn language, but should rather, and undoubtedly would, have said: "I have received it of those who were present." From a comparison of 1 Cor. xi. 25 with 1 John i. 5 it appears, that the view of a revelation having been received on this subject is favored by a strictly grammatical interpretation, as in the latter of these passages *ἀπό* is evidently, used in reference to immediate reception.

There are passages in the New Testament, which speak of further revelations granted to the apostle Paul by the risen Saviour. Paul's vision of Christ on his way to Damascus (1 Cor. ix. 1; xv. 8), and the revelation of the Son of God in his soul rendered possible and prepared for by this vision (Gal. i. 16), was followed three years after by a vision in the temple at Jerusalem, with the injunction to leave the city, and go to the Gentiles (Acts xxii. 17), and again, after fourteen years, by another, directing him to attend the council of the apostles at Jerusalem (Gal. ii. 1, 2; comp. Acts xv). Twelve years before the Second Epistle to the Corinthians was written, he was caught up to the third heaven, into Paradise, and heard unspeakable words, which no man *can* utter (2 Cor. xii. 1, etc.);¹ and

¹ I am fully aware that the English rendering of this passage, "words which it is not *lawful* for a man to utter" — *ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι* — is rather more favored by the letter of the original; but as *ἐξεστι* evidently means it is *possible*, as well as it is *lawful*, I have preferred the translation above, as being not only more agreeable to, but even imperatively demanded by, the context. — TR.

afterward, when he prayed, that the thorn in his flesh might be removed he was answered: "My grace is sufficient for thee; for my strength is made perfect in weakness." (2 Cor. xii. 9). Another revelation, which was made to him at Corinth, is mentioned in Acts xviii. 9, etc.

We cannot for one moment, entertain the idea that the apostle, who received particular revelations on special points of doctrine and of his ministry and life, should on a point which is the source of all knowledge and all life, viz. the higher nature of Christ, have been confined to what Christ had said while on earth. In his defense before the people of Jerusalem (Acts xxvi. 16, etc.) he repeats expressly the Lord's words spoken to him: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee," which indicates that the testimony of Paul is to be based throughout on direct revelation from Christ.

We shall, accordingly, look to the Apostle Paul for a particular testimony concerning the person of Christ, corresponding to his peculiar training by the Lord, and the apostolate which was intrusted to him. Jesus is the life of all mankind; this is the necessary starting-point of the apostle. As an Israelite he might, indeed, for some time know Christ after the flesh, but the more fully he understood his calling as apostle to the Gentiles, the more stress would he necessarily lay on Christ's inner and higher nature (2 Cor. v. 16). ‘

§ 15.

In Rom. v. 12–19 Paul contrasts Christ as the father of life with Adam the father of death. If through the offence of one the many (*οἱ πολλοὶ*) be dead; the grace of God, and the gift by grace, which is by one man, Jesus Christ, has much more abounded unto the many (vs. 15). If by one man's offence death reigned by one man; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in the life by one, Jesus Christ (vs. 17). For this one has opposed to the fall of Adam his work of justification (*δικαίωμα*), to the disobedience of Adam his own obedience (vs. 18, 19). While Christ appears here as the father of life, by virtue of his obedience unto death, he is in 1 Cor. xv. 20–22 contrasted with Adam as the risen One: "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

In Rom. v. 12–19 life by Christ signifies eternal life, both of soul and body (comp. vs. 17–19, 21), consequently the death through Adam signifies also bodily and spiritual death; 1 Cor. xv. 21 treats, primarily, of the resurrection of the body, and therefore, also of the death of the body. Adam, according to Rom. v. 12–19, brings death upon the whole human family by his wilful disobedience; otherwise both he and all his descendants would have triumphed over death. Adam's body had in itself, even before the fall, the possibility of dissolution, which he might, however, have overcome; but the body which Christ will give us is exempt even from the possibility of dying, as is set forth by the

apostle in a third comparison of Adam with Christ (1 Cor. xv. 44–49).

There is sown a (natural) psychical body, but raised a spiritual body (44^a). For there is a psychical body, and there is a spiritual body (44^b). For the first Adam was made only a living soul, was from the earth, earthy, begat children after his own likeness, while the second Adam was made a quickening spirit, was the Lord of heaven, and therefore begets heavenly children (vs. 45–49). We thus owe to the first Adam the psychical, earthy, and therefore mortal, nature of our body, as well as its actual death, and that of the soul also, since all have sinned ;¹ but to the second Adam we owe the eternal life of the soul, the resurrection of the body which is spiritual.

The first part of this proposition, viz. that Adam's psychical, earthy, mortal nature is transmitted to all his descendants, and his actual disobedience involves all of us in death, is easily understood, for we are his sons, and sons are like their fathers. But how is the obedience of Jesus Christ the cause of justification unto life (Rom. v. 15, 18, 19)? How can all be made alive again in this man (1 Cor. xv. 21, 22)? Whence the propriety of calling this man the second, yea, the last Adam, so that no other is to be looked for (vs. 47, 48)? How can a man become a quickening (vivifying) spirit (vs. 45)?

The answer to the question, how Jesus could designate himself as the Son of Man—the realized idea of humanity, we have found in the fact that he claims

¹ ἐφ' ᾧ πάντες ἥμαρτον (Rom. v. 12), *since* all have sinned ; there being no antecedent to which the relative can possibly refer, it assumes here, with the preposition ἐπί, as frequently, the meaning of a causal conjunction. — TR.

to be the Son of God, equal to the Father; but what reason does Paul now assign for representing Jesus as the second progenitor of mankind, by whom they are begotten into the spiritual nature of both soul and body? The relation of Jesus to mankind as the "Son of Man" is, properly speaking, the same as that of "the second Adam," since the human race has longed for this Son for no other reason than that he might raise it from the earthly life, which has become a life of death, into spiritual, eternal life. The reason for which Jesus calls himself the Son of Man as to his inner nature, may therefore be assumed to be the same as that for which Paul calls him the second Adam.

§ 16.

In 1 Cor. xv. 20-22 Paul does not discuss the inner nature of Jesus, but he does this in vs. 47-49. Let us now, in the first place, suppose that in vs. 47 the shorter reading, "The second man is from heaven," is correct, and that the word "Lord" is to be struck out. For his statement in vs. 44, that our present body is psychical, and therefore corruptible, dishonorable, and weak (vs. 42, 43), but that our resurrection body will be spiritual, and therefore incorruptible, glorious, and powerful, and that the psychical state must precede the spiritual, the apostle in vs. 47-49 assigns the reason, that our first progenitor was from the earth, earthy, and could, as such, have but earthly descendants, whereas the second Adam was from heaven, and therefore could beget only heavenly children. Adam is said (vs. 47) to be of the earth, to designate the origin of his body, which is earthy, and to express the quality of his nature; Christ being contrasted with him as being "from

heaven," it follows that heaven is Christ's birth-place and that his nature is heavenly. It is self-evident, at the same time, that neither Adam nor Christ can be described with reference merely to his body. It is true, indeed, that Adam's body only could be "from the earth," but this being the case and the interior necessarily corresponding to the exterior, man's whole nature is earthy. The passage (Gen. ii. 7), quoted by the apostle in vs. 45, "Adam was made a living soul," evidently has reference to the whole man, it being the result of two divine acts: "And God formed man of the dust of the ground," and "breathed into his nostrils the breath of life." This is still more apparent in Christ's case; his bodily origin evidently cannot be, and certainly is not designated as, heavenly, since his body was not from heaven, but of the seed of David (Rom. i. 3; ix. 5); and if even Paul did ascribe a heavenly origin to Christ's body, this would not justify him in calling the second Adam the quickening Spirit, nor would it account for his becoming so.

Christ can, consequently, beget men into the heavenly life, because heaven is his birth-place, and his whole nature is heavenly. The last of these expressions is as yet very indefinite; while the first proves that he was in heaven before he was on earth, consequently his *pre-existence*. Of the other passages in the writings of Paul teaching the pre-existence of Christ we shall quote only Gal. iv. 4, which reads: "When the fulness of time was come, God *sent forth* his Son," the same phraseology which is employed in vs. 6 with reference to the Holy Ghost: God has sent forth the Spirit of his Son into our hearts. (Comp. Rom. viii. 3.)

§ 17.

It is, however, apparent that the mere pre-existence in heaven of the Being who afterwards became incarnate does not furnish a complete answer to the question, how the man Jesus Christ became the spiritual progenitor and quickening spirit of humanity. Had he been an angel, he would also have had a heavenly pre-existence? but an incarnate angel, evidently, could not be the spiritual progenitor, nor the quickening spirit of humanity. The angels themselves are creatures, that live, and move, and have their being in God, who alone has immortality (1 Tim. vi. 16).

The case is different if we adopt the fuller reading in 1 Cor. xv. 47: *ὁ δεύτερος ἄνθρωπος ὁ κύριος ἐξ οὐρανοῦ*, "The second man is the Lord from heaven." Then it is not an inhabitant of heaven, but the Lord of or from heaven, who has begotten humanity into a heavenly life, having become as man the quickening spirit of humanity. But if he was the Lord from heaven before he assumed the nature of man, then the fulness of the Spirit and heavenly powers in him became incarnate, and nothing is more natural than his power to beget humanity to a heavenly life. The context, therefore, partly favors this fuller reading. Yet it is wanting in many important documents, and its addition is more easily accounted for than its omission.

But whatever may be the correct reading of this passage, its idea is developed even more fully by the apostle in other passages. "To us there is *one* God, the Father, of whom are all things, and we for him; and one Lord Jesus Christ, through whom are all things, and we by him" (1 Cor. viii. 6). Jesus Christ,

therefore, is both the Mediator of the spiritual regeneration of humanity ("we by him;" comp. xv. 45, "He became the quickening Spirit") and the Mediator of the original creation of all things, while the Father is its last cause and teleological object. But as Jesus Christ is the Mediator of the creation of all things, he is necessarily also the Lord of all things—"the Lord from heaven" (xv. 47). And if the creative fiat of the Father, which called all things into being, was executed by Jesus Christ, so that the rivers of life, giving existence to all things, flow through him from the Father; it follows that there is in Christ a source of life, from which proceeds the renewal of fallen humanity unto eternal life. He who was the Mediator of the life of all things at the creation can also become the quickening Spirit of fallen humanity.

The celebrated passage Col. i. 15^b-17 is simply a fuller development of the Christological idea of this passage (1 Cor. viii. 6), adapted to the particular wants of the Colossians. The apostle's object from vs. 14-22 is to show to the Colossians, that whoever is translated of God into the kingdom of his dear Son has in this Son all in all. He has in him redemption through his blood, the forgiveness of sins (vs. 14), the image of the invisible God (vs. 15^a), his King, whose he is and who is his, the first-born of every creature, because all things are created by him and he is before all things (vs. 16, 17^a), all things consist by him (vs. 17^b), his King is the Head of the body, the church (vs. 18^a). And as he is the first-born of the first creation, that which was called into being from nothing, so is he likewise the first-born of the second creation, which came into life through death, that he might have in all things

pre-eminence (vs. 18^b–22.) Vs. 18^b and 15^b are to be construed as parallel with vs. 19 and 16. As vs. 16^a depends on the *ὅτι* of vs. 16 and helps to explain the first *πρωτότοκος*, first-born, so vs. 19–21^a depend on the *ὅτι* of vs. 19, and serve to explain the second *πρωτότοκος* (vs. 18). Let us examine, in the first place vs. 15^b–17.

“First-born of every creature” is the name which is here given to the dear Son of God, for this reason (*ὅτι*, vs. 16), that all things were created by him, that he is before all things, and by him all things consist (*πάντα ἐν αὐτῷ συνέστηκε*).

“In him” (*ἐν αὐτῷ*) all things are created, he is the Mediator in the creation of all things, and this in two ways. The “in him” is discriminated into, or explained by, “by him” and “for him.” “By him,” because he is the causative medium in the creation of all things, there being in him the power of life, which gave existence to the world. “For him,” *εἰς αὐτόν*, because he is the teleological medium in creation, the image of the prototype, being the object of creation. The universe was so created, that a consistent development of all its vital germs will at the close of this development exhibit in the system of its comprehensive organism the image of the fulness of life and thought realized in the Son.

The consistence of all things, moreover, their preservation, organization, and vitality, are the work of the Son, through his mediation, presence, and the vital power which is transmitted to all things from him (vs. 17^b).

In vs. 17^a Christ’s pre-existence is emphasized in order to explain how he could be the Mediator of cre-

ation, and likewise in order to give prominence to his exalted position arising from his pre-existence.

Among the "all things" created by the Son, the highest spheres of personal being, the most exalted ranks of the angels, are expressly mentioned.

§ 18.

To our query how Paul could set forth the man Christ Jesus as the progenitor of humanity to eternal life, we found the following answer: Because he sees in the person of Jesus a being from heaven, yea, the mediator of the first creation. That this mediator of the first creation is able to be the regenerator of fallen humanity to newness of life is self-evident.

But how could this person have been the author of the first creation, if his power had not been divine—if his life and being had not been that of the true God? Can any but God give life?

This leads us into a still more thorough examination of St. Paul's statement in this passage.

In the words "first-born of the creation" he at once enters upon the question. Some critics have, indeed, given to this term an interpretation by which the pre-existent one, by whom and for whom all things are created, is declared the first in point of time, but nevertheless a creature, just as the first son of a human father is of the same nature and substance as his younger brethren. But there is no good ground for this interpretation. This view charges the profound and independent thinker Paul with an absurd idea, since every reflecting mind must see at once that the never failing source of life for all things cannot possibly be shut up in a creature. The opposite assertion would

be much more natural,—that the Son of God, by being called the *first-born*, is exempted from and placed above all created beings; yet even this emphasis of the *τόκος*, born, is not justified either by the context or by the biblical phraseology, the two constituent parts of “first-born” being equally emphasized, and forming an organic whole. Yet it is plain that this appellation places the Son in a peculiar relation, not only to creation, but also to God; since this peculiar relation to creation can be founded only in his peculiar relation to God. The first of these relations is expressed in vs. 16, 17, the latter in 15^a by the apostle. The first-born is, with reference to those who are born after him, the one who opens for them the source of life, but with reference to the Father he in whom abides the fulness of the Father’s power, and in whom, therefore, the Father’s image is fully exhibited (comp. Gen. xlix. 3; Ex. xiii. 2). This ideal view of the ancient relation of the first-born (to his brethren) induced the apostle to represent Christ as the first-born. The words “in him all things are created” explain the first-born’s relation to the world, and “who is the image of the invisible God” that to his heavenly Father. God’s dear Son, into whose kingdom we have been translated, is first represented as the efficient cause of the forgiveness of our sins (vs. 14), then as the image of the invisible God. This teaches that whoever is translated into the kingdom of God’s dear Son sees in the Son the invisible Father. But this is possible only because the Son is the image of the Father’s being. Hence the propriety of calling the Son of God the “first-born,” if we turn from the post-mundane evidence of the exalted Saviour back to his pre-existence.

As a human father's being is exhibited in his first-born, so God's being is reflected in this Son. And as the Son is the image of the invisible Father, the world can be created for the Son (vs. 16), while it is also created for the Father (1 Cor. viii. 6; Rom. ii. 36). And since there is in the first-born, who is the image of the Father, the fulness of the Father's powers, he has, as a matter of course, the power in himself to create the world. And this dependence of all creatures on Christ is expressed by the genitive *πάσης κτίσεως* (vs. 15), i.e. he is the author of life and the prototype of all creatures, or of all spheres of created existence.

This declaration of Paul, that the Son is the image of God and the first-born, fully corresponds to that in Phil. ii. 6: "Who, being in the form of God, thought it not robbery to be equal with God."

The apostle has in the preceding verses been exhorting his readers not to seek their own things, especially not their own glory, but to rejoice in the things of others, especially their glory, and presents Christ as a pattern for imitation, "who being in the form of God has not thought it robbery to be equal with God, but has made himself of no reputation, and taken upon himself the form of a servant, being made in the likeness of men, and found in fashion as a man." According to vs. 16, Christ did not think it robbery to be equal with God *when* he was in the form of God, consequently this was not during his life upon earth. For when was Mary's poor son in the form of God? And when, during his earthly pilgrimage, did such an act of self-divestiture take place, that he exchanged the form of God for that of a servant? His being in the form of God was, therefore, in his pre-existent state, and his self-divesti

ture and taking upon himself the form of a servant, was his voluntary passing from his state of heavenly pre-existence into that of earthly existence. This is confirmed by vs. 7, which, according to the original, reads: "having become in the likeness of man" (comp. Gal. iv. 4). The servant's form of existence is to wait upon his master and for his goodness, as all men must before God; the form of God is his self-existence in light. From this Christ passed over into the first, for the reason that he did not consider his being equal with God as something that must be retained at all hazards, as a robber retains what he has got by robbery. To be equal with God is the same as being in the form of God, only including also the sameness of substance with God.¹

¹ I have here given the author's views in full, only omitting page 82 of the German original, which contains, however, simply a critique of the passage in question. I have in this instance deviated from my usual plan, which is to substitute my own views in the text, when they happen to differ from the author's; but in the present instance I could scarcely have done this without injustice to Mr. Gess, and by giving his views in full, my own may be more fully understood by the general reader. We differ in several essential points from each other. His translation is open to exception; and I shall therefore give as correct a translation as possible of the original, by which some of our author's statements, especially the distinction drawn by him between *in the form of God* and *to be equal with God*, will of themselves fall to the ground. "Who being in the form of God, considered it not robbery (*ἀρπαγμός* = *res rapta*, not *rapienda*) to exist in a manner equal to that of God" (vs. 6). (All the translations that I have met with, render as if the original were *τὸ εἶναι ἴσον Θεῷ*, whereas it is *ἴσα*, acc., pl. n., which has the force of the adverb *ἴσως*; see Liddell and Scott's *Lexicon sub voce*, and Winer's *Grammar in loco*: *ἴσα* Θ. *εἶναι* is therefore equivalent to *ἐν μορφῇ Θ. εἶναι*). But divested himself, having assumed the form of a servant and become in the likeness of men, and having been found in fashion as a man, etc. By *ἐν μορφῇ Θ. εἶναι*, I do not, as our author, understand primarily, God's self-existence, but his existence apart from and beyond all time and space, and by *μορφῇ δούλου* not man's dependence on God, but his existence in time and space, regarding things as they exist side by side and succeed each other. Into

Of similar import is also 2 Cor. viii. 9, where Paul exhorts the Christians to liberality, because Christ became poor, having been rich, that through his poverty we might become rich. We were poor, and became rich through him. Even so he was rich, but for our sake became poor. What riches did he abandon for our sake? His existence in the form of God, his being equal with God.

§ 19.

This view of the Messiah Jesus, according to which the *I*, which became the Messiah in the earthly development of his life, in his former mode of existence in heaven was the agent in the creation and preservation of the world, being consubstantial with and in the form of God, is also reflected in the manner in which Paul declares Jesus to be the revealing God of the Old Testament and in which he speaks of Jesus as a man.

According to this apostle the pre-existent Jesus was the spiritual Rock, out of which streams of water gushed for the Israelites in Rephidim and Kadesh; and this implies that he was, according to the same apostle, equal with God. Paul calls him the "following Rock," because this follower or attendant was the Rock of Israel, by whose power the earthly rocks yielded water, and the "spiritual Rock," because his very being was spirit. Add to this, that according to the Old Testament, it was Jehovah himself, who stood above the rock near Rephidim, and whose command at Kadesh

this form of existence Christ entered by becoming man; yea, into this he had to enter, in order to become the self-revealing God. As to the bearing of the passage in question on Christology, there is no difference between our author and myself. — TR.

performed the miracle. But if Paul looked upon the pre-existent Jesus as the self-revealing and covenanting God of the people of Israel during their march through the desert, it is easy to understand how he came to attribute the entire old dispensation to him.

In the man Jesus the apostle Paul sees two factors, constituting his very being: according to the flesh he is born of the seed of David; according to the Spirit of holiness, he is the Son of God, and powerfully shown as such by his resurrection from the dead (Rom. i. 3, 4).¹

The Spirit of holiness, i.e. the Logos, who from all eternity was with God, as God, and equal with God, we see in him united with flesh and blood. The Spirit of holiness is the inward, the flesh from the seed of David the outward, constituent part of this person. In breaking through the bonds of death to a glorious resurrection the Spirit of holiness is shown to be his inward element — this life of holiness could not remain in the embrace of death.

In the next place, Paul says of the man Jesus, that it was God's good pleasure that the whole divine fullness should dwell in him (Col. i. 19). In vs. 15^a it is declared what the Son of love is in relation to God, in vs. 15^b–17 what he is in relation to the world, in vs. 18^a what he is in his relation to the church; in vs. 18^b

¹ Κατὰ σάρκα — κατὰ πνεῦμα ἁγιωσύνης is the same contrast as in ix. 5: ὀρισθέντος is taken, even by Chrysostom, as identical with δειχθέντος, ἀποφανθέντος, κριθέντος, i.e. shown, proved, judged. Vs. 4 may, indeed, be translated, "Appointed to be the Son of God, who is so in power, according to the Spirit of holiness from the resurrection," in which case vs. 4 would describe the state of exaltation, and vs. 3 that of the humiliation, of Christ. But this interpretation of vs. 3, at least, is not natural, nor is it in keeping with vs. 5.

is shown how he is not only the first-born of the first creation (vs. 15^b-17) but also of the second, which passes from death unto life, and in vs. 19-20 is detailed how he became the first-born of the second creation, in this way, viz. that it pleased God that all fulness should dwell in him (vs. 19), and that he (God) should reconcile the universe to himself by making peace through the blood of the cross (vs. 20). From ii. 9 it is plain, that by the fulness which was to dwell in Jesus, the fulness of God is meant. But is this indwelling of the divine fulness the principle of personality, consequently that *I* which was before his self-emptying act in the divine form of existence, and when he did not consider it robbery to be equal with God, but was by the will of God (comp. Heb. x. 7) born in the likeness of men? Or is this fulness, perhaps, the fulness of the Father, who with his Spirit and all his gifts made his abode in the first-born of creation after he had become a man, so that whoever saw Jesus saw the Father, because the Father was in Jesus? (John xiv. 9, 10). As "bodily" is wanting, which is added in ii. 9, and as the subject of the verse is the Father, and not the Son, the second view seems to be the correct one, viz. that the indwelling of the Father in Jesus is meant. But it is plain that the Father's fulness could not dwell in a mere man. How could the finite soul of a man become the abiding-place of the divine fulness? Only on the supposition, that the inward being of Jesus was that *I*, which had been before in the form of God and was equal with God, or that the Spirit of holiness constituted the personal centre in this Son of David, does it become intelligible how the Father's fulness could dwell in him.

Again, because it is the Spirit of holiness, which was

united in Jesus with flesh and blood, we can understand how this man became the "quickening Spirit," which begets humanity anew to everlasting life, and can understand how it may be said, after the completion of the process of development, after the resurrection and ascension: "The Lord is the Spirit," and "while we reflect the glory of the Lord, we are changed into the same image, from glory to glory, as from the Lord, the Spirit"; we can also understand how Paul can see in unbelief simply the blinding influence of Satan towards the glory of Christ, who is the image of God (1 Cor. xv. 45; 2 Cor. iii. 17; iv. 1-4). That Jesus, in whom the God-like Spirit of holiness has now fully pervaded the flesh and blood assumed by him, can of necessity be nothing else than spirit, the Spirit of glory, begetting glory in whomsoever he operates, i.e. the image of God. But he could not possibly be the quickening Spirit of humanity, he could not possibly change us as the Spirit from glory to glory, he could not possibly be said in the full sense of the word to be the image of God, or of God's holy spiritual life, if he was not in himself the Spirit of holiness.

In Col. ii. 9 the *fulness of the Godhead* is, unquestionably, regarded as the principle of personality in Jesus. If it were not so, if by this fulness of the Godhead the fulness of the Father or of the Spirit were meant, the indwelling could not be designated as a bodily one, since the body of Jesus can in no sense be called the body of the Father or of the Spirit. The fulness of the Godhead, i.e. the Spirit of holiness who was in the beginning in the form of God, and equal with God, has to such an extent pervaded and appropriated to himself the flesh taken from the seed of David, that

in the exalted Jesus the Godhead has a fit body, which is quickened by the Godhead, and which is the adequate organ of the Spirit of God for every divine act. For it appears from the context that the exalted Jesus is spoken of. The Godhead cannot, however, be the principle of personality in him, unless it was so from his very birth; if a merely human personality had been the nature of Jesus from his birth, the divine personality would have had to suppress this in order to take its place.

§ 20.

Whether Jesus is directly called God by Paul or not, can in these circumstances be a subject of only subordinate importance. If he calls him God, it is quite natural, since he describes his being and substance as such; if he does not call him God, no inference can be drawn from this prejudicial to his equality with God, since the apostle teaches this too unmistakably.

The three terms by which the Scriptures describe and characterize the very being and nature of God, are in the Old Testament *Jehovah*, more correctly *Jahveh*, and the *Holy One*; in the New Testament, *Spirit*. *Jahveh*, or rather *Yahveh asher Yahveh*, i.e. He is who he is, designates God as the Independent Being, who is by virtue of this independence eternal (Ex. iii. 14, 15). "The Holy One" signifies the life that is exalted and perfect in itself; "Spirit" the life that penetrates and produces itself.

Now, we have seen that Paul describes the inward life of Jesus as the "Spirit of holiness," and that he calls the exalted Saviour emphatically "Spirit." In this way he has applied the second and third of these scrip-

tural terms to Jesus, and indirectly, also, the first. For it is only another modification of the same fundamental idea of God to speak of him as Yahveh, i.e. as the independent personality, or as the Holy One, i.e. the perfect life, or as Spirit, the life that penetrates and produces itself. In "Yahveh" God's independence is emphasized, in "the Holy One" his inward perfection, in "Spirit," the personality of his divine life; but only the personal can be independent, only the independent can be fully personal, and it is a matter of course that the life of an independent personality is perfect in itself, and that there is no really perfect life except that of independent personality. Even Yahveh is not the original self-designation of God; but God says to Moses: "I am who I am," or, emphatically, "I am" (Ex. iii. 14).

An indirect proof that Paul looks upon Jesus as Jehovah, or rather as embraced in the life of Jehovah, is furnished by 1 Cor. viii. 6: "We have one Lord, Jesus Christ, through whom are all things, and we through him." It was remarked before that the Septuagint translates Jehovah by *Kúrios* = *Lord*, and that the term "Lord," as applied to Jesus, was for the Greek-speaking Jews a designation of the Supreme God. How could Paul, then, place Jesus as the only Lord, through whom are all things, on an equal footing with God the Father, if he was not fully satisfied that Jesus in his inward being partakes of the nature of Jehovah? But a direct proof is deducible from Rom. x. 13, where Paul applies the words of Joel, "Every one that calls upon the name of Jehovah shall be saved," to Christ; since it is evident, from the whole context, that Paul is speaking of Christ in vs. 10-14.

There are also passages in which Paul directly calls Jesus God, as Rom. ix. 5 ; Tit. ii. 10. Attempts, in deed, have been made to break the force of the first passage, by placing a period either after *Χριστὸς τὸ κατὰ σάρκα*, or after *ὁ ὢν ἐπὶ πάντων*, so that the rendering would be: "whose are the fathers, and of whom as concerning the flesh Christ came"; or, "who is over all. God be blessed forever," in both cases referring the words after the period to the Father. But the reasons assigned for the common reading, viz. that an ascription of praise to the Father here could be accounted for only with great difficulty, and that, at variance with the context, it would set aside Christ, are too strong to allow either of these proposed punctuations; whereas the application of the highest term to Christ is in perfect keeping with the whole context. The best and most natural punctuation and translation are: "Of whom Christ is after the flesh, who is over all, God, blessed forever." In Titus ii. 13, not only the grammatical construction demands that both "Saviour" and "God" be referred to Christ, the article being wanting before *σωτήρ*, but it is in every respect more natural to speak of the appearance of our great God and Saviour Jesus Christ, than to speak of the appearance of the great God and the appearance of our Saviour; since Christ, and not the Father, is in reality to appear. In 2 Thess. i. 12 and Eph. v. 5, on the contrary, the interpretation is uncertain, and in 1 Tim. iii. 16 the correct reading seems to be *ὅς*, instead of *Θεός* ("who," instead of "God"), and in Acts xx. 28, *Κυρίου*, instead of *Θεοῦ* (i.e. "Lord," instead of "God").

§ 21.

It only remains for us to define the idea which Paul expresses by the term "Son of God," which he uses very frequently. As Christ himself expresses by this term his equality with the Father, which is involved in his peculiar and ante-mundane generation by the Father, we must take it for granted that Paul, who has a fully developed idea of Christ, would not content himself with the Old Testament conception, according to which "the Son of God" is the God-anointed servant of God, nor with the meaning which the angel attaches to the term, when he calls Jesus the "Son of God," on account of his conception by the Holy Ghost. The Apostle of the Gentiles was not trammelled by the modes of thought current in Palestine.

According to Rom. viii. 3, 32, Christ is God's only Son. In Gal. iv. 4, 6 he is called the Son sent down from heaven, and the Holy Spirit is called the Son's Spirit. According to 1 Cor. i. 9 communion with the Son of God is the sum total of all the blessings of heaven. In Gal. ii. 20 the apostle speaks of faith in the Son of God, who has loved him, and given himself for him, as the very centre of his inner life. According to i. 16 it was by a special revelation that the nature of the Son of God was unveiled to him. Unity of faith and knowledge of the Son of God constitute, according to Eph. iv. 13, the sublime object of the development of the Christian church. In these passages let "servant of God," or "conceived by the Holy Ghost, and born of the Virgin Mary," be substituted for "Son of God," and it will be at once apparent that this is forbidden by the context. In Col. i. 13, however, these

low views of the Son of God are far surpassed. A man conceived by the Holy Ghost, and born of the Virgin Mary, and then anointed with the Holy Spirit, could never be called the "King of heaven" (vs. 13), "the image of the invisible God, the first-born of creation, by whom and for whom all things are created" (vs. 15, 16).

This very passage proves, at the same time, that, in Paul's view, the equality of the Son with the Father depends on his having been begotten of the Father before the world — a proposition, even without a direct proof, which would be beyond the possibility of a reasonable doubt, since the divinity of the Son cannot possibly be based on his conception by, or his unction with, the Holy Ghost.

The King of the kingdom of God is the Son of God's love (*ὁ υἱὸς τῆς ἀγαπῆς*), as the exalted Jesus (vs. 13). Our deliverance (*ἀπολύτρωσις*), the pardon of our sins, was accomplished by this Son of God's love while he was on earth, and is now distributed amongst men by the exalted Jesus (vs. 14). This Son of the Father's love was the image of God on earth, and is so still in heaven; for whoever saw Jesus on earth saw the Father, and in heaven this is the case in a still higher degree; but the Son of his love was God's image, also, in his pre-existent state (vs. 15). The pre-existing One is the first-born of creation, by whom as the all-powerful Son of God, and for whom as the image of the Father, all things were created (vs. 16). Hence it is evident that by the term "Son of love" Paul understands equally the ante-mundane, the earthly, and the exalted Jesus. He is the Son of God's love because he is the first-born, and the first-born because he is the Son of love.

The term "Son of his love" is the Pauline echo of what Christ says (John xvii. 24) of the glory which the Father gave to the Son before the foundation of the world because he loved him; the Father's whole love rests upon the Son, and it is this love which has given him the relation of Son.

It is true Paul has not applied the term "Son of love" exclusively to the pre-existing Son, so as with logical consistency to apply the official title "Christ," "Messiah," and the proper name "Jesus" to the incarnate and exalted Saviour. He speaks, on the contrary, of "Christ" as the leader of the children of Israel through the wilderness (1 Cor. x.), and of "Jesus Christ" as him by whom all things were created (1 Cor. viii.). Had Paul been lecturing to students of theology, he would undoubtedly have used these appellations with philosophical precision; but speaking or writing to the church at large he was less restricted in the use of terms. It was, indeed, the most natural, and at the same time the most effectual, way to apply the proper name and the title to the pre-existent Son of God, that the church might know with the greater certainty that the Saviour is also the self-revealing Jehovah of the Old Testament and the first-born of every creature.¹

In the next place, we find that Paul applies the term "Son of God" to the Saviour almost exclusively in his state of humiliation or exaltation (exceptions to this rule are Gal. iv. 4 and Rom. viii. 3). And this is per-

¹ However widely diffused these views of our author may be, they do not to the translator seem well-founded. As a prince who has voluntarily, for a certain length of time, become a prisoner may, with the greatest propriety, be called both a prisoner and a prince, so may these terms be applied to the Saviour in any stage of his existence. — TR.

fectly in order; for the incarnate and exalted Son is our Saviour and quickening Spirit, and it is for this reason that he is proclaimed to the world. Paul speaks of him in this stage, however, as he could never have done if had not been Son before his incarnation, and thus leads us back to the pre-existent sonship. So in Col. i. 13-16, where a candid and unsophisticated mind will always understand the term "sonship" as implying not only the second and the third, but also the first, stage of existence of him into whose kingdom the Father has translated us. Gal. iv. 4 and Rom. viii. 3, also, are best understood in this sense.

§ 22.

Paul's Christology may, then, be stated in the following propositions: 1. Christ is the second Adam, the author of life by opposing to Adam's disobedience his own obedience, so that as in Adam all Adamites have died, all who are in Christ are quickened in him; 2. The power, or faculty, of becoming the author (progenitor) of life is in Christ, because it is he by whom and for whom all things were created; being the first-born of creation he can become the first-born of the new creation, or the church; 3. He is the Mediator of the first creation, because he is the Son of the Father's love, the image of God, and was, before his self-divestiture, in the bosom of the Father, and in the same form of existence; 4. He was in his pre-existing state the Mediator of God's revelations to the children of Israel; after his incarnation the Spirit of holiness was the inward or central life of this God-man, and the fulness of the Godhead dwelt in him, but in the exalted Saviour the fulness of the Godhead dwells bodily, and he is the

Spirit, transforming those who are his by faith into his own image, from glory to glory ; 5. Since the inward being of Jesus is equal with God, he is properly called " God " ; 6. But the most appropriate appellation is " Son of God," which includes both his equality with God and, at the same time, his generation by and dependence on the Father.

II. THE EPISTLE TO THE HEBREWS.

§ 23.

This epistle is not, indeed, according to the almost unanimous verdict of antiquity and the result of modern criticism, the work of the Apostle Paul, but was composed by some member of the Pauline school, and partakes, therefore, no less of the illumination, which the exalted Saviour granted to the Apostle of the Gentiles. The author's views of the inward being of Jesus are consecutively stated in the first three verses of the first chapter. In the first place, Jesus is the Son, as compared with the prophets of the Old Testament, who were servants. " God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, has in these last days spoken unto us by one, who is Son " (i. 1). Of this Son it is said in the second place, that God has appointed him heir of all things (vs. 2^a). In the third place, that the appointment of the Son as heir of all things, was owing to the relation which he, the Son, previously sustained to the world, God having made the aeons, and whatever occurs therein, through the Son (vs. 2^b). In the fourth place, that he being the brightness of his Father's glory and

the express image of his person, and upholding all things by the word of his power, sat down on the right hand of the Majesty on high, when he by himself had purged our sins.

The third verse admits of a double interpretation; the participles *ὢν ἀπαύγασμα τῆς δόξης*, etc., *φέρων τε*, etc. may describe the manner in which the Son sits at the right hand on high, or they may be taken as containing the ground, by virtue of which he was permitted, after he had purged our sins, to occupy so lofty a position; viz. because he had, long before he purged our sins, been the brightness of the divine glory, and upheld all things by the word of his power. According to the latter construction the sense would be as follows, — to sit down on the right hand of the Majesty on high is: 1. To enter upon a state of equal glory with the Father; and how could he do so, unless he were in his inmost being the reflection of the glory of God? 2. To share the government of the world with the Father; and none could do this but he who had been upholding all things by the word of his power before he engaged in purging our sins. The former of these constructions is the easier, because it takes the two participles as in the present tense, while by the second, *φέρων* at least, must be taken for a past participle, since it cannot be said that Jesus upheld all things by the power of his word during the state of humiliation.

But supposing that it is the exalted Jesus who is called the reflection of God's glory and the upholder of all things, it is self-evident that he could not become either, unless the *I*, which in its state of incarnation was and is called Jesus, was before this incarnation God's image and the upholder of all things. If God

created the world by the Son, the Son is also, as a matter of course, its upholder.

The first three verses, then, having stated that Jesus with respect to the prophets is Son; with respect to the world, the Mediator of its creation, by the power of his word its upholder and its heir; with respect to God, the brightness of his glory and the reflection of his person; in i. 4–ii. 18 his higher than angelic nature; in iii. 1–iv. 13 his higher rank than Moses, and in iv. 14–x. the perfection of his priesthood are set forth for the purpose of inducing the Hebrew Christians to cling unflinchingly to him as the only and all-sufficient centre of New Testament piety. Each of these sections continues and develops more fully the statements of the first three verses concerning the nature of Christ.

Chapter iii. 1, etc., comparing him with Moses, enables us to examine more thoroughly his relation to the prophets of the Old Testament, and still further back, the idea of his sonship. We are told in this chapter, that Jesus, the Apostle and High Priest of our profession, was faithful to God in his whole house, as Moses also had been (vs. 1, 2); but while Moses was faithful in the house of God as a servant, Christ was so as a Son over his own house (vs. 5, 6), Christ himself having built the house, while Moses was but a member of it (vs. 3). And this house are *we*, the church (vs. 6). The church of Christ, then, is Christ's own house; his relation to it is that of the proprietor of the house, who can call his father's house his own. This implies a real sonship, a sonship founded in identity of nature with God, not the theocratic sonship of a servant, according to the Old Testament idea. He is expressly distinguished as the Son from Moses, the servant.

The Father's house is the Son's, because the Father has begotten the Son. The passage teaches also the true divinity of Jesus, by declaring that Jesus himself has built the house, since *he alone* can build a living house of God who has within him the source of truly divine powers. It is worthy of note that Moses is represented as only a member of the house of which he is steward (vs. 3).

That the all-sufficiency of Christ's priesthood is most intimately connected with his sonship, is declared in the very first words which treat of his priesthood: "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession" (iv. 14). The nature of this connection is stated in vii. 16: the Jewish priests were made such after the law of a carnal commandment, but Jesus has become the priest of an endless, indestructible life by virtue of the divine power dwelling in him. Of what effect this indwelling power is, appears from vii. 24 and ix. 14. As he continues forever, his priesthood also continues forever, and "he is able to save to the uttermost those who come to God by him, seeing that he ever liveth to make intercession for them" (vii. 24, etc.), and because it was through the Eternal Spirit dwelling in him, that he offered himself unto God, and obtained eternal redemption for us (ix. 12, 14). We thus see that the life of Jesus is indestructible, his Spirit is an eternal Spirit, and for this very reason he is called the Son of God. Compare vii. 3, where Melchisedec, said to be without father and mother, without descent, having neither beginning of days nor end of life, is made like unto the Son of God.

How everlasting life and an eternal Spirit can be

ascribed to the man Jesus, appears from i. 2, 3; he being the same, through whom God created the acons, his Spirit must have had an existence long before he became incarnate. His humanity is based, according to ii. 14 on his taking part in our own flesh and blood, out of compassion for us, and, according to x. 5, etc. on his having voluntarily come into our world, in order to do the will of God, who desired not sacrifice of animals, but the self-sacrifice of Jesus. It is, then, the teaching of i. 2, 3 compared with ix. 14 and vii. 16, that God could create the worlds through Jesus, because his Spirit is the Eternal Spirit, and he who has the power of endless life in himself, can uphold all things by the word of his power, i.e. by the omnipotent will of his Spirit.

In comparing him with the angels, this Epistle applies the loftiest predicates to Jesus. He is distinguished from the angels: 1. By being the Son (vs. 5). It is not, indeed, here expressly stated, in what sense he is called Son, but in other passages he is so called as being equal with the Father, as we have just seen. This renders it altogether improbable that he should be called Son (i. 5) merely as having been conceived by the Holy Ghost and born of the virgin Mary, though this sonship may also be included in this; but by itself it could not constitute him so much superior to angels, since they also were created by the hand of God (immediately), and are in a peculiar manner the image of God, on which account they are also in the Old Testament called sons of God. His designation in the following verse as "first-begotten" would also seem to lead to his eternal sonship, by virtue of which he is the first-born not only before all men, but also before all angels

(comp. Col. i. 15, etc.). 2. This first-begotten is to be worshipped by all the angels of God, when God shall again bring him into the world, i.e. at his coming to judgment (vs. 6). Not as though they were not worshipping him now, but then this will take place before our eyes (compare Matt. xvi. 27; xxv. 31). 3. The angels are only servants (vs. 7), the Son is not only Lord and Ruler, but expressly God (vs. 8, 9), the Lord, who in the beginning laid the foundation of the earth, whose works are the heavens (vs. 10), the Unchangeable One, while heaven and earth shall perish (vs. 11, 12). It is true, in vs. 8, 9 *ὁ Θεός* might be taken as the nominative, and then the translation would be: "Thy throne is God" and "therefore God, thy God, has anointed thee," which interpretation would also contrast Christ as Lord and Ruler with the angels as ministering spirits; but from vs. 10-12 it is evident, that not only the power of Christ, but his eternal sonship is spoken of. In vs. 13, 14 Christ is contrasted as the ruler of the world, with the angels as ministering spirits, and this forms the fourth point of comparison. Being appointed heir of the world before it had any existence, the Son, as the Mediator of its creation, became also its real owner; but after he took part in our flesh and blood, i.e. became Jesus, and was made perfect by suffering and obedience, although he was the Son (v. 8, etc), God exalted him to his right hand (i. 13) and put all things under his feet (ii. 5-9).

Summing up the declarations of this Epistle concerning the higher nature of Christ, we attain the following conclusions: He whose name, after his having assumed flesh and blood, or voluntarily come into this

world (ii. 14 ; x. 5, etc.), is Jesus, was before the world. He is, according to his inner, eternal substance (i. 11, etc. ; vii. 3) the image of the inward nature of God, and for this reason also the refulgence of his glory (i. 3).

Having his life from God and being in substance equal to God, he is called the Son. By virtue of his equality with the Father he is entitled to the appellation God and Lord (i. 8-10). Being of equal substance, and therefore, of equal glory with the Father, and having in himself the power of uttering creative fiats, he has called the world into being and upholds it by the same power ; being highly exalted above this transitory world, which is developed in certain aeons, and being subject to no change (i. 11, etc.).

Because he is only the impress (*χαρακτήρ*) of the Divine Being, only the reflection (*ἀπαύγασμα*) of the glory of God, or because this divine central life issues from the Father, he is, correctly speaking, not the Creator of the world, but only the Mediator of its creation. From the Son's fulness of life the world has been called into being by the word of the Son, but the Son himself has this source of life from the Father. Being the Son of God before the world, he is also the Son of God after his incarnation ; his life veiled by his humanity is indestructible, his Spirit eternal and everlasting. And having been made perfect by learning obedience, and having purged our sins by offering up himself, he sat down as the man Jesus—although in this capacity not less than before the impress of God's being and the reflection of his glory, as the upholder, ruler, and heir of all things—on the right hand of the Majesty on high (i. 3), being the same yesterday, to-day, and from

aeon to aeon (xiii. 8). It could not, accordingly, be surprising if Christ were designated in iii. 4 as God, and in iv. 12 as the personal Word. For the second half of iii. 4 is understood by some thus: he that built all things—Christ—is God, (must be God because he could not have built them without being God, thus making *Θεός* the predicate nominative). This interpretation is not, however, favored by the context. For it would be hard to say why Christ should be called in vs. 2^b the builder of all things, and for what purpose his divinity would be introduced, since, if introduced at all, it must be mentioned not incidentally and in passing, but for a definite object; moreover, the contrast with vs. 2^a would be too great, and the two following verses would be meaningless, if in vs. 4^b the highest predicate was applied to Christ. It is, therefore, better to refer “God” of vs. 4^b to the Father. The house of which Christ shows himself God’s faithful steward (vs. 2), is built by Christ himself (while Moses was but a member of the house which he administered, vs. 3), since it needed a builder (vs. 4^a), who owes obedience to God, the founder of all things (vs. 4^b, 4^a, and 2). As to the other passage (iv. 12, etc.), it is vs. 13^a which suggests the question, whether the word of God (vs. 11) is not a personality. But it is possible, that by him, whose eyes discern all things, it is not the word of God, but God himself who is meant, or that the word of God as enlightening all things is poetically said to have eyes.

III. JOHN.

§ 24.

Paul received revelations from the exalted Jesus, because he had not heard the word of the God-man, while on earth, yet was to be the apostle to the Gentiles, as joint-heirs with the children of the law; but the beloved disciple, who had leaned on the breast of Jesus, received similar revelations, "which God gave to show unto his servants things, which must shortly come to pass," (Apoc. i. 1). And as we saw in the case of Paul, that the revelations which he received were to instruct him concerning the person of Christ; so John heard and saw things in the revelations granted to him, which were both to instruct him as to the future history of the church, and to give him a full insight into the true being and nature of Christ.

The first of these revelations we find in Apoc. i. 10; iii. 22. It has reference to the mystery of the seven stars and the seven candlesticks, i.e. the angels and churches, for whom the seven epistles of the second and third chapters are intended, (i. 19, 20). In this vision Christ says to the apostle: "I am the first and the last, the living one; and I was dead and behold, I live to the aeons of aeons, and have the keys of hades and of death" (i. 17, 18). In ii. 8 we have the same words: "the first and the last," viz. in the epistle addressed to the church of Smyrna. In the epistle to the church of Sardis Christ speaks of himself as having the seven spirits of God (iii. 1). The concluding words of each epistle, in which Christ is throughout the speaker, "He that has an ear, let him hear what the

Spirit saith unto the churches," point out Jesus as him from whom the Spirit proceeds, Jesus speaking through the Spirit. In the epistle to the Laodiceans he calls himself the beginning (the cause) of the creation of God (iii. 14). In all the epistles he is represented as knowing all things, searching into all hearts (*ἐρευνῶν*, ii. 23), and as him on whom the churches are unconditionally dependent. If any opens to him, he will enter in and sup with him (iii. 20), to the faithful he gives power over the Gentiles (ii. 26, etc.), and to every one according to his works (ii. 23), dispenses paradise and the crown of life (ii. 7, 17), but spews the lukewarm out of his mouth. Having the seven spirits of God, it is but natural that he should hold the seven stars, i.e. the seven angels (and their churches) as it were by his hand (iii. 1; ii. 1; i. 16, 20). But throughout he acknowledges the Father as his God; it is his Father's throne, in which he is set down (iii. 21), his Father has given him power over the Gentiles (ii. 27), he tries the works of men, whether they are perfect before God (iii. 2), he inscribes the name of his God on the foreheads of the victors, the temple and the new Jerusalem are his God's, and come down out of heaven from his God (iii. 12).

In the next vision to which Christ's voice invites the apostle, in order to show him things which must come to pass (*γενέσθαι*) hereafter (iv. 1; comp. i. 10, 13), John first beholds the Father upon his throne in heaven, before which the seven lamps of fire are burning, which are the seven spirits of God, and he hears the four living beings (*ζῶα*) praising the Father as the thrice Holy One, the Lord God Almighty, who was, and is, and is to come (vs. 8), and in the next place, the

seventy-four elders joining in the praise of him who lives to the aeons of aeons (vs. 9, 10), saying: "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created" (vs. 11). He was deeply grieved in his heart that no one, neither in heaven nor on earth nor under the earth, is able to open the book which lies on the right hand of the Father, is comforted by one of the twenty-four elders, who says: "Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the book" (v. 1-5). As soon as the Lamb has taken the book from the hand of God, the four living beings and the four and twenty elders fall down before him, singing a new song, and saying: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, and hast made us unto our God priests and kings" (vs. 9, 10). Then many thousand angels joined in the chorus, saying: "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessings" (vs. 11, 12), substantially the same words which the twenty-four elders had shortly before sung to him who sat upon the throne (iv. 11), omitting only the words: "for thou hast created all things." Hereupon John heard every creature, which is in heaven, and on the earth, and under the earth, saying: "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne and unto the Lamb (vs. 13). At last one seal after another is opened by the Lamb, and the opening of each is followed by a sentence of judgment executed on the world; a testimony, that it is the Crucified, and the

Crucified alone, to whom is referred the divine disposition of history, to whom victory is given by the omnipotent government of God, and in whose hand are the destinies of mankind (chap. vi.; vii.; viii. 1; see also Matt. xxvi. 64).

Between the opening of the sixth and seventh seals John sees an innumerable multitude standing before the throne and the Lamb, who give praise to their God, who sitteth upon the throne, and especially to the Lamb (vii. 9, 10). In the following hymn of adoration sung by men and angels, God alone is mentioned as the object of their adoration (vs. 12, 13). But this hymn is in substance the same as that sung by the angels to the Lamb (v. 12). Moreover, the Lamb being in the midst of the throne (vii. 17), the adoration offered to him who was on the throne was also offered to Christ.

This inseparability was, undoubtedly, also impressed upon the holy seer, when at the seventh trumpet the twenty-four elders fell upon their faces and worshipped God saying: "We give thee thanks, O Lord God Almighty, which art and wast and art to come; because thou hast taken to thee thy great power and the reins of government" (xi. 16, 17), whereas immediately before many voices had been heard in heaven, saying: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign to the acons of the acons" (vs. 15; who is to reign, the Lord or his Christ, is not stated). But as to those who sing the song of Moses and of the Lamb (xv. 3, etc.) and their adoration (chap. xix.), there can be no doubt, that by God the Lord, who alone ruleth and alone is holy, must be understood the Father.

In connection with the appearance of Christ for the

destruction of the beast, it is worthy of special note that neither John, nor any one but Christ himself, could read the name which he had written (xix. 11, 12). This incomprehensibility of the name of Jesus has reference to the incomprehensibility of his nature. "No one knoweth the Son, but the Father" (Matt. xi. 27).

It is not expressly stated who it is whom the seer sees on the throne at the general judgment (xx. 11) and from whose face heaven and earth flee away ; but as Jesus cannot possibly be absent from the final judgment, and as John's account here is no more than what Jesus himself said of his coming and sitting upon the throne (Matt. xxv. 31, etc.), the sole question is whether Christ alone is spoken of or the Father with him.

This is also the case with xxi. 5-7, where he whom the seer beholds sitting upon the throne says to him : "Behold, I make all things new. I am Alpha and Omega, the beginning and the end ; I will give unto him that is athirst, of the fountain of the water of life freely. He that overcometh, shall inherit all things ; and I will be his God, and he shall be my son." These words reminded the seer, undoubtedly, of John iv. and vii. 37 and he, accordingly, as we learn from xxii. 17, took the speaker to be Christ. The Father never speaks to John, and in xxii. 16 Christ expressly is mentioned as the speaker. On comparing xxii. 1, where a stream of life is spoken of as proceeding from the throne of God and of the Lamb, with xxii. 3, where the throne of the new Jerusalem is called the throne of God and of the Lamb, and with xxi. 22 where the Lord God Almighty and the Lamb are the temple of the new

city, there can be no doubt that in xxi. 5 God and Jesus were seen by the seer as being in each other, and that xxii. 3, etc., "His servants shall serve him, and they shall see his face and his name shall be in their foreheads," is to be referred to the Father and Jesus conjointly. For in iii. 12 Jesus says that he would write the Father's and his own name on the foreheads of the victors.

In xxii. 12, etc. Jesus says: "I come quickly, and my reward is with me, to give every one according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last."

§ 25.

Whoever has been convinced by the contents of the seven epistles to the angels of the different churches of Asia Minor, speaking in trumpet tones to his own conscience, and by the apocalyptical descriptions of the world to come, harmonizing fully with the deepest desires of his own heart, that the book as a whole is the production of a divinely inspired mind and a fitting close to the whole organism of divine revelation to man; whoever has this conviction, we say, will most readily believe, as the writer says, that the whole is not the beautiful production of his fancy, but the genuine work of divine inspiration. If the human mind is able of itself to produce a work of the kind, the natural question arises: why has there been for the last two thousand years no other to be compared with the Apocalypse? For the Christian pulpit orator these seven epistles are an inexhaustible source of textual material; whatever our poets sing of the world to come, that is worthy of the subject, has been borrowed from this book, and is, at

best, but a faint echo of the original. Such books, which are sources of vitality for the human life, are either inspired or riddles that baffle solution. If John received a revelation from the exalted Saviour containing such testimonies concerning the person of Jesus Christ, it may fairly be presumed that his own testimonies on the same subject are but the echo of this revelation. If, then, in the Apocalypse we find the most explicit teaching as to Christ's inner being or substance; if in John's Gospel we find the declarations of Jesus concerning his very nature faithfully reproduced; if finally, John's whole historiography is, as it were, supported and arranged by this view of Christ as its central idea,—all this may be naturally accounted for by the fact that John was reminded by the revelation of the exalted Saviour, by everything he was permitted to see and hear, of the significant words which Christ had uttered while on earth, and at the same time obtained a full comprehension of them.

§ 26.

In the very introduction to the Apocalypse we meet with a testimony of John concerning Jesus (i. 1–8). This revelation itself is called (v. 1) the revelation which God gave unto Jesus Christ, so that its origin is ascribed to the Father. He it is who has given it to Jesus; the Father is called God. In vs. 4, 5 peace and grace are invoked, not only from him who is, and who was, and who is to come, and from the seven Spirits which are before his throne, but also from Jesus, and (vs. 6) glory and dominion for ever and ever are ascribed to him. To this we can add at once what (xxii. 17) the Spirit and the bride say: Come! In i. 1,

then, Jesus appears as without qualification subordinate to the Father, but in i. 4, 5 as co-ordinate with the Father and the Spirit, and in xxii. 7 both the Spirit and the bride call upon him to come.

This position of unqualified subordination which John assigns to Jesus, corresponds fully with the words of Christ (iii. 2, 12), in which he acknowledges the Father as his God, and with the whole tenor of John's vision, setting forth the majesty of the Father, the Most High. Thus it is the Father (chap. v.) who sits on the throne; he is God, Jesus is the Lamb (comp. vii. 10, etc.). He is the Lord God Omnipotent, who alone is holy, to whom the song (xv. and xix.) is sung, and to whom the souls of the martyrs unite their prayers (vi. 10). It is the Father's throne in which Jesus is set down (iii. 21, etc.). On the other hand, in the doxology, which John (i. 6) sings to Christ, we perceive an echo of all the hymns and praises heard during his ecstasy. The Spirit's praying (xxii. 17) Jesus to come speedily, and thus appearing as subordinate to Christ, is in perfect keeping with the words of Jesus (iii. 1), and with his appearing (v. 7) with seven eyes, i.e. with the seven spirits of God sent forth into all the lands.

Of the utmost importance, as the testimony of John concerning Jesus, is i. 8. Although the speaker designates himself here as the Lord God Almighty, who was, is, and is to come, he cannot be the Father alone. It is not the Father who speaks through the whole book, but often Christ. Thus in i. 17 and ii. 8 he calls himself the first and the last, in xxii. 13, the Alpha and the Omega, the first and the last, the beginning and the end, in xxii. 7 and xii. 20, the coming One. And John concludes with the prayer, "Even so come Lord

Jesus" (xxii. 20), just as in i. 7, immediately before i. 8, he designates the coming of Jesus as the substance of the whole revelation. For this very reason it is quite in place for Jesus to assure (i. 8) John of his eternity, of his coming, and of his supreme power. But, on the other hand, the predicate "who is and was and is to come," is applied in vs. 4 to the Father, as also in iv. 8 and xvi. 5. We are therefore obliged to say, that (i. 8) the highest predicates of the Father are also applied to the Son; or rather, that it is Jesus in union with the Father, of whom John speaks in i. 8. And John's thus both representing Jesus as altogether inferior to the Father (i. 1) and placing him on an equal footing with him (i. 8) is in agreement with the manner in which Jesus's relation to the Father is developed in John's visions. The predicate, the first and the last, which Jesus applies to himself in the hearing of John (i. 17; ii. 8; xxii. 13), is in Isaiah (xli. 4 and xlv. 6) a self-designation of Jehovah. Compare, especially, xlv. 6: "Thus saith the Lord, the King of Israel: I am the first, and I am the last, and besides me there is no [other] God." Again, "John sees (v. 8) the heavenly hosts fall down also before the Lamb, and ascribe the same honor and glory to him as (iv. 11) to the Father, and (v. 13) he hears all creatures adore him who sits on the throne and the Lamb. And not only this; he also applies, or rather extends, to Jesus xi. 17 and xi. 15: "We give thee thanks, Lord God Almighty, which art and wast and art to come; because thou hast taken to thee thy great power, and hast taken the reins into thy hand," and "the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever"; because Christ

is expressly called the co-regent (vs. 15), and it is for this reason that the song of triumph is sung (vs. 17). As to xxi. 5-7, we have already observed, that it is the Father and Jesus in union with each other whom John beholds as occupants of the throne.

We pass on now to the examination of John's other writings. Are we not reminded in the most forcible manner by what has just been said, of Jesus's declaration concerning himself in the Gospel of John, while he was still dwelling among men? He represented himself then as so much inferior to the Father, as to say: "But this is eternal life, to know thee, the only true God, and Jesus Christ whom thou hast sent"; and, again, "I ascend unto my Father, and your Father; unto your God, and my God" (John xvii. 3; xx. 17), exclaiming on another occasion, "I and the Father are one; he that hath seen me hath seen the Father, for the Father is in me and I in him" (x. 30; xiv. 9). In John's case, peculiarly, was fulfilled the promise of Jesus in John xiv. 20: "At that day ye shall know that I am in my Father." From the prologue of the Gospel and the Epistles we shall quote first the passages i. 1 and i. 14: "the Logos was toward (*πρός*, c. acc.) God, and the Logos was God," "and the Word was made flesh." This life was, therefore, before his incarnation (i. 14), or before his manifestation (1 John i. 2), a life hidden with God and in glory, because the Father (God) is in glory. Corresponding to this is the intimate union of the exalted Jesus with the Father. The proposition "the Logos was God"—God being, as a matter of course, predicate—evidently implies Christ's identity of nature with the Father. But Christ's dependence on the Father is likewise taught in two ways,

viz., he toward whom the Logos is, is called God emphatically, with the article, while he who is with God, although he has the same nature with the Father, is called by another name—Logos; then he with whom the Logos is (according to John i. 1, the Father), appears as the true home of the Logos, he, the Logos, being hid in God.

Christ appears in the first Epistle as the dispenser of the Holy Ghost: "Ye have an unction from the Holy One, and ye know all things" (ii. 20); and again, "the anointing which ye have received of him abideth in you" (vs. 27). For that Jesus is to be understood by the "Holy One" is evident from a comparison of vs. 27 with vs. 28. This inferiority of Christ to the Father, according to John, would be materially modified, if 1 John v. 20, "this is the true God and life eternal," should be referred to Jesus. But this can scarcely be the case. The term "the true" is used three times in the same sense; in the first two cases it evidently refers to the Father, and it is hence more than probable that in the third place, also, it is to be referred to the Father. John concludes his Epistle by affirming that it is the true God and life eternal, in whom we are, while we are in his Son. Thus he confirms the first half of the verse by the second. We have thus an echo of the words of Jesus in John xvii. 3.

§ 27.

With Jesus's relation to the Father must correspond his relation to the souls of men. If he is the consubstantial Son of the Father, our souls must be his. Supposing John's views of Christianity had still been strictly legal when he received the revelation, it is self-evident

that from that day a great change would have taken place in his views, and reverential love for Jesus as the sovereign Lord, Redeemer, omniscient and just Judge, and the inexhaustible Source of life for the souls of men, would have been henceforth the very centre of his religious life. In the epistles dictated by Jesus to John, declarations are made respecting their first love (ii. 4), the holding fast of the name of Jesus and faith in him (vs. 13, 19), and to the angel of the Church of Sardis, that having a name to live he is dead (iii. 1). The enjoyment of the love of Jesus (iii. 9, comp. 19), the spiritual supping with him (iii. 20), the sitting upon his throne (vs. 21), the title to the tree of life, to the crown of life, to the book of life, received from the hands of Jesus (ii. 7, 10; iii. 5), these are the blessings offered to Christians. The seer sees Jesus as the slain lamb. To be fed by the Lamb in the midst of the throne, to be led to living fountains of life (vii. 17), to be a priest of God and of Christ (xx. 6), to dwell in the city whose very temple are God and the Lamb (xxi. 22), in which is the throne of God and the Lamb (xxii. 3), to serve God and the Lamb, to see their faces, to have their names inscribed on the forehead (xxii. 3, 4), to have God and the Lamb for a father (xxi. 6, 7), to drink of the water of life freely (xxi. 6) — all these enjoyments and privileges constitute the Christian's happiness, which John sees in his vision; and if such Christianity is Ebionitic, what kind of Christianity is Christian?

Accordingly John commences his book of Revelation by invoking the grace of Jesus on his readers (i. 5), and confessing Jesus as the Alpha and the Omega (i. 8), and concludes it with the invitation, "Let him that is athirst, come. And whosoever will, let him take the

water of life freely" (xxii. 17); and the benediction: "The grace of our Lord Jesus Christ be with all the saints" (xxii. 21).

We find almost the same language in the Gospel: "as many as received him, to them gave he power to become the sons of God" (i. 12), and of his fulness have all we received, and grace for grace" (i. 16). And the disposition evinced in the Gospel to represent Jesus as the fountain of life, and the spring of living water, is in perfect keeping with the whole tenor of the Apocalypse.

In the first Epistle we read: "Our fellowship is with the Father, and with his Son Jesus Christ (i. 3). To be a Christian is to know Jesus Christ (ii. 3, 4), to be in Christ (v. 6), to be born of Christ (ii. 29), to continue in the Son and in the Father (ii. 24). To have the Son is to have life (v. 12); he that is in the Son is in the Father (v. 12); he that denies the Son, denies the Father also (ii. 22, etc.).

The representation of Christian life is based throughout on the assumed divinity of Jesus Christ. Faith in the divinity of Jesus Christ, vitalized, becomes life in Jesus; life in Jesus, theologically apprehended, leads to, or rather becomes, the doctrine of the divinity of Jesus Christ.

§ 28.

It is, however, by no means human souls alone, as the source of whose life Jesus revealed himself to John in the Apocalypse. "These things saith the beginning of the creation of God," is the declaration of Jesus in the Epistle to Laodicea (iii. 14). "I am the first and the last, and the living one," he declares in his

opening speech to John (i. 17, 18). "I am the Alpha and Omega, the beginning and the end," he repeats in the vision of the new Jerusalem (xxi. 6). "I come quickly, and my reward is with me, to give every man according as his work shall be"; "I am Alpha and Omega, the beginning and the end, the first and the last," says Jesus at the close of the Apocalypse (xxii. 12, etc.). It is self-evident that these self-designations of Jesus have practically great force. They contain the proof that Jesus can accomplish what he promises or threatens, and that the kingdom of this world must certainly become his. The import of the words, "I am the beginning of the creation of God" is, therefore, not "I am the first of God's creatures." If the words meant this, they would be entirely out of place, and in strange contrast with the "Amen, the faithful and true witness" (iii. 14), and being without any force for the Laodiceans, would consequently be mere bombast. "I am the beginning of the creation of God" is equivalent to "I am he from whom the life of every creature has flowed." If Jesus is such, it is indeed a dreadful thing for any to be spewed out of his mouth (vs. 16), gold and white raiment may be bought of him (vs. 18), it is happiness to sup with him (vs. 20), he can grant to him that overcometh to sit with him on one throne" (vs. 21). The words "I am the first and the last," with which Jesus opens and concludes the visions granted to John, may be regarded as the dogmatical key, and the vision as the practical embodiment of the declaration "I am the first and the last." This is particularly the case with "I am the last," i.e. I am the end of development, the final conqueror of all enemies, who stands on the battle-field as the victor, after having directed

the whole course of development according to his own pleasure; the final rest of all conquerors. He only can be such who is at the same time the first, the source of all life, on whom everything remains in a state of continued dependence. The beginning only has the end in its power. No one can rise successfully against him, for he it is in whom every living thing lives, moves, and has its being. "I am the first and the last," therefore means, I am the source of every creature, the end of every creature, the power which moves forward its own history of development, and while this progresses from its beginning toward its end, I am the same who, without any change, stand above it. The same words applied by Jehovah to himself in Isaiah, "I am the first and the last," have likewise a practical tendency. Thus in Isa. xli., where the invincibility of the hero who is to overcome the enemies of Israel is guaranteed by the fact, that he who calls him is "the first, and with the last," i.e. the same (xli. 1-4). So also in Isa. xlv. 6; xlviii. 12, where the declaration "I am the first and the last" is intended to strengthen the down-trodden people in their hope of a final victory.

In perfect agreement with the fact that Jesus is not only the Redeemer of human souls, but the first and the last, the source of life to every creature is the circumstance, that hymns of praise and adoration are sung to him, not only by the elders and redeemed souls, but also by the four living beings and the host of angels, in short, by all the inhabitants of both heaven and earth (Apoc. v. 13).

Where, now, do we find this designation by Jesus of himself as the beginning of the creation of God, and

as the first and the last, reflected in John? Even in the words of greeting to his readers (Apoc. i. 5), calling Jesus the first-begotten of the dead, the Prince of the kings of this world. By comparing the other epithets applied to Jesus, all of which have an active or causative meaning, it is evinced that "first-begotten" must likewise have an active or causative meaning; the first-begotten is the Prince of life for all who are lying in death. Of the same import is the term in Col. i. 18; 1 Cor. xv. 23; Rom. viii. 29, as is clearly seen from the connection. In the prologue of the fourth Gospel we read: "All things were made by him, and without him was not anything made that was made" (John i. 3), and "in him was life" (vs. 4^a). Again, "the life was the light of men" (vs. 4^b). By the first of these terms he who in his incarnation was called Jesus is designated as the Mediator of creation, by the second, as he in whom is all life, and by the third, this fountain of life is characterized as being also the fountain of spiritual light to men. In the first Epistle of John, lastly, he who was from the beginning is called the Logos of life (1 John i. 1).

§ 29.

John's Logology is no more than a brief exhibition of the inner being of Jesus, such as John had conceived it, both from the teachings of Christ while on earth, and from the Apocalypse of the ascended Lord, comprising the relation of Jesus both to the world and to the Father.

In the prologue to his Gospel John calls him who became (not, was made) flesh the Logos (John i. 14). In his first Epistle he calls that which was from the

beginning, which had been seen, heard, and handled by the apostles, the word of life (1 John i. 1). In the Apocalypse he applies the term "Logos" to the ascended Jesus, riding on a white horse, to conquer the beast, the false prophet, and the hostile kings (Apoc. xix. 13; comp. xi. 21). He who comes riding on a white horse, having eyes as a flame of fire, and on his head many crowns, had a name written that none knew but himself (vs. 12), and on his vesture and his thigh the name was written, "King of kings and Lord of lords" (Apoc. xix. 16). This latter name signifies his sovereignty over all the world; it implies the inevitable fate of his enemies; whereas the name which none knows but himself expresses Christ's inner being. His nature being infinite, he alone knows his name. John sees it, indeed, but cannot read it. John now, by adding to the description of this personage the words, "And his name is called the Logos of God" (xix. 13^b), teaches that the substance of the (incarnate) personage in question is expressed by men in this name, "Logos of God," as far as it can be comprehended and expressed by men. It is, at the same time, plain that this was not the name seen by John written on the person in question, but that John in recording his visions expresses by this name the substance of him who had appeared to him, and the manner of this appearance.

How many ways and means have been devised by learned ingenuity in order to misapprehend the sense in which John calls him who afterward became flesh, and likewise the exalted Jesus, the Logos! And yet the true sense is easily discovered, provided the biblical scholar desires to be taught from the Bible, and

not to transfuse his own ideas into it. This term "Logos" is used several hundred times in the New Testament, and has nearly always the meaning "Word." In Matt. v. 32 it is said: "Whosoever shall put away his wife except for the *logos* of fornication, causeth her to commit adultery." Here "logos" means *cause*, *consideration*. Thus, also, or similarly, in Acts x. 29; xviii. 14; xx. 24; Phil. iv. 15, 17. In Matt. xii. 36 we read that every idle word that men shall speak they shall give a *logos*, i.e. an account thereof in the day of judgment. The term has the same meaning in Matt. xxv. 19; Luke xvi. 2; Acts xix. 14; Rom. xiv. 12; Heb. iv. 13; xiii. 17; 1 Pet. iii. 15; iv. 5. Paul says (1 Cor. i. 5) that the Corinthians were rich in all "logos" (utterance) and in all knowledge. Here "logos" means doctrine (not utterance). Thus, also, in 2 Cor. viii. 7. That these and similar meanings are inapplicable to Apoc. xix., John i., and 1 John i. is self-evident. In many other passages it may be translated by *word* or *speech*; this being the fundamental idea, even where we translate it *doctrine*, or *account*, or *cause*. In the writings of John, especially, the term "logos" always means *word*. For this reason the translation of (the incarnate) *logos* as *speaker* = λέγων, or *the promised one* = ὁ λεγόμενος, or as *reason* or *wisdom*, must be at once rejected. John calls him who afterward became flesh, as well as the exalted Jesus, the Logos.

Whose *Word* it is, or by whom this Word was spoken, John himself informs us, when he says "the Word of God" (Apoc. xix. 13).¹

¹ It is one of Schelling's ideas, transferred to the New Testament, to understand by the *Incarnate* the particular purport of the apostle's teaching, thus making *Word* equivalent to *the import of our words*, According to

According to a view recently advanced he is so called for the simple reason that in Jesus God revealed himself fully and finally to mankind. After isolated truths had been revealed to the prophets, and through the prophets to mankind, in the Old Testament, a perfect revelation of God was given to the whole race through Jesus Christ. Not the pre-existent, but the incarnate and exalted, Jesus is accordingly called the Logos.

It may, however, be easily shown that this definition, which is open to suspicion even on account of its novelty, does not suit those passages of John which treat of the Logos. Let us substitute the definition, e.g. in Apoc. xix. 13, which would then read: "And his name is called, he through whom God revealed himself to mankind"; and no one can fail to perceive that this view of Jesus is altogether inadequate in this connection.

A divine revelation for the purpose of instructing mankind is here altogether out of question; the main, or rather the only, point being the coming of the Almighty Jesus, followed by the heavenly hosts, before whose judicial word the hostile powers which had sorely oppressed the church of God are destroyed, as it were, in a moment. If John had not designed to express more than this concerning the being of Jesus

this, the Gospel of John would commence: "In the beginning was he whom we preach, and he whom we preach was with God, and he whom we preach was God." 1 John i. 1 would read: "Concerning the subject-matter of the preaching of life we preach unto you"! In xix. 13 Jesus is said to be called the Word of God, because God's promises are fulfilled through his coming. But this is certainly no natural reason for calling him *the Word*. And how unnatural that the Logos should in one place mean "the Word of God," and in another, *the subject-matter of the apostolic teaching*. The only question is, therefore, in which sense the incarnate, as well as the exalted, Jesus is called the Logos.

by the term "Logos," he would scarcely have ventured to place it side by side with that mysterious, inexpressible name which he perceived in the coming Jesus, in order that the church might endeavor to express his being, in so far as it can be apprehended and expressed by finite capacities. Not less inadequate is his conception of the "Logos" in the prologue of the Gospel. If he who was with God became incarnate for no other purpose than to reveal to mankind the invisible Father (John i. 18), then the idea might be entertained that the Incarnate was called the "Logos" as he through whom the word of God came to man. But he became incarnate that grace and truth might come through him (vs. 17); that from his fulness men might receive grace for grace (vs. 16); that in his name men might have everlasting life (vs. 20, 31). These principal ends of his incarnation would be lost sight of in the name "Logos," as applied only to the incarnate. Moreover, is it not surprising in the extreme that in vs. 14 the Logos is said to have become flesh, if the term "Logos" means only the Incarnate? And further, the word of God came to men long before the incarnation, and through him who was afterwards incarnate; and how can he be called Logos merely because he revealed God to man? Can it be supposed that John overlooked this fact, when he taught at the same time, in the plainest language, that all things were made by the Logos, that he is the life and light of men? Since John says: "In the beginning was the Logos, and the Logos was toward (with) God, and the Logos was God"; and again: "All things were made by him; in him was life, and the life was the light of men"; and finally: "And the Logos became flesh," the most

natural presumption evidently is, that he applied the term "Logos" to him in his pre-existence, before he became incarnate. The same impression is also created by John's first Epistle, where he says: "That which was in the beginning, and was afterward seen in its earthly existence by the apostles, the Logos of life—the eternal life which was before the Father; this we declare unto you."

If, indeed, it were difficult or impossible to conceive why he should be called the Logos of God in his pre-existent state, there might be room for the supposition that the Son of God was so called only after his incarnation. But, so far from this being the case, we can best understand the term "Logos" as applied to the Son of God, if it refers to what is in an eminent degree true of him as pre-existent.

John had learned from the lips of his Master, during his state of humiliation, that he had possessed glory with the Father before the world was; the Father having given to the Son to have life in himself; and in the apocalyptic visions Jesus had revealed himself as the fountain of life for all creatures—the Alpha and the Omega. He knew, consequently, that he who became incarnate existed before his incarnation, was from the beginning, was with (toward) God, was God, and that all things were made by him, and that in him there was life; or he knew that Jesus was before his incarnation with God, having life eternal in himself, as the Mediator of the life of the world. What, then, more natural than to comprise these truths concerning the being of the Lord and his position in the world in one brief term? If John had confined himself to the phrase "Son of God," the Son's position with respect

to the divine revelation, especially as creating, preserving, and enlightening the world, would have remained unexpressed. But the term "Word of God," or "Word" alone, fully expresses all these truths, and thus sets forth the inner substance of the pre-existent or exalted Saviour; the word being the expression of the thought, and he who is emphatically called the Word of God being the character of his person and the reflection of his glory.

It is also exceedingly appropriate to express his relation to the Father, it being the speaker who gives life to the Son; and not less so to designate the Son as the Mediator of God's revelations made to the world, it being the speaking on the part of God, his spoken word, by which everything that exists has its being. This is the testimony of the Old Testament from the very first chapter of Genesis. According to Gen. i. the earth was framed by the word of God. According to Ps. xxxiii. 6, the heavens were made by the same word; and even in 2 Pet. iii. 5, etc., we read that the earth subsists by the word of God, and that the heavens and the earth are reserved by the same word. Whether the word of God is represented in the apocryphal and canonical books of the Old Testament as an hypostasis does not enter into consideration; since the question is not *whence* John obtained the idea that an eternal hypostasis has ever existed with God, and that through this hypostasis was mediated the life of the world. These ideas John did not need to learn from the Old Testament Scriptures, much less from the Apocrypha. The pre-existing equality of Jesus with the Father he knew from the lips of Jesus himself, and that the Son was the beginning of the creation of God, and the first

and the last in his pre-existent state, he had learned in his apocalyptic visions. All that he needed was an appropriate term to express all these truths at once, and as such the term "Word of God" very naturally presented itself. As there is a specific difference between the Logology of John and that of Philo-Judæus of Alexandria, it is needless to remark that John did not borrow his from the Alexandrian Philo-Platonic philosophy. There exists no proof whatever that John was even acquainted with the writings of Philo. This Alexandrian Philosophy was not intended by Divine Providence to assist the apostles in the development of Christian doctrine, but to prepare the way for its comprehension.¹

That he who after his incarnation is called Jesus, and from whose fulness his disciples receive grace for grace, was before the foundation of the world spoken by the Father from the depth of his spirit into a hypostasis equal with himself, and that this God-Logos is the medium of all divine revelation to the world; that he has been from the beginning, and always will be, the fountain of all life, both physical and spiritual — these are the fundamental ideas of John's Logology. As the Word of the Father, who is the true God and eternal Life (1 John v. 20), the Word himself must be God, and equal with him who spoke it (him) into existence,

¹ In an Article in the Methodist Quarterly Review for January, 1858, entitled, "The Logology of St. John and that of Philo-Judæus," I have, as I firmly believe, established beyond the possibility of successful contradiction, that there is no resemblance between the two types of Logology, excepting the accidental use of a few terms. Philo's Logos is either no hypostasis, or when he is so, he is a creature or an angel; in most places, however, it is the ideal world (*κόσμος νοητός*), which existed in the mind of God before it was actually created. I refer the kind reader to the Article in question.—TR.

as the word partakes of the nature of the speaker. For this reason this word is called the word of life (John i. 4; 1 John i. 1), life itself, and eternal life (1 John i. 2); and it is added: "In him was life," and, again, "the life" (i.e. the Logos himself as the personal life) "was the light of men" (John i. 4).

If the Logos is the medium of all divine revelation, he must, of course, be also the medium of the Old Testament revelation to the children of Israel. Here, especially, in the midst of this people, the light shone, yet was not comprehended by the darkness (John i. 11; comp. v.). According to John xii. 51 it was the glory of the Logos which Isaiah saw in the temple when he was called to the prophetic office, and saw the Lord sitting upon his throne, while the seraphim cried: "Holy, holy, holy is Jehovah Zebaoth!" This comment of John proves that he regarded the Logos as embraced in the substance of Jehovah in such a manner that whoever sees the Logos sees also the Father. This is in perfect harmony with Apoc. i. 8, where, by the Lord God Almighty, who was, is, and is to come, the Supreme Lord Jesus is meant in his intimate union with the Father.

The Logos being the image of the Father, spoken forth by the Father from his inmost spirit into equality with himself, and the fountain of life to the world, it is but natural that from the fulness of the incarnate Logos man can receive grace for grace (i. 16).

"In the beginning was the Word" (John i. 1) — "which was from the beginning" (1 John i. 1): this declaration the apostle explains more fully by designating the Logos as "eternal life," which was with the Father (1 John i. 2), rendering the expressions "in the

beginning" and "from the beginning" equivalent to "without a beginning, from eternity." For in this sense John had to understand the words of his risen Master, "I am the Alpha and the Omega, the first and the last," since he knew that Jehovah had often described his own eternity in the same words in the Old Testament. This appears, also, from the fact that he includes Jesus in the words "who is, who was, and is coming" (Apoc. i. 8); these words being the interpretation of the name Jehovah, the expression of God's eternity.

How fully this idea of the Logos harmonizes with Apoc. xix. 2, etc. is self-evident. Jesus comes in order to annihilate the beast, the false prophets and their legions, whereupon Satan is bound for a thousand years, and the saints who had been beheaded for the witness of Jesus are raised, in order to reign with the Lord a thousand years (xx. 1, etc.), and this is the beginning of the marriage supper of the Lamb (xx. 1, etc., comp. with xix. 6-9). The guarantee of the successful issue of Jesus's expedition was in the name which John saw in him; not, indeed, the name on his vesture and on his thigh: "King of kings and Lord of lords" (xix. 16), but in that mysterious name, which no one knoweth but himself (xix. 12). For the very fact that John cannot read this name, but Jesus alone, points to the really divine glory of him who bears it. Yet that the readers of the Apocalypse may have some faint notion of the substance and being of him whom John saw, and for whose actual appearance they must wait in faith and patience, as the beginning of their deliverance and happiness, the apostle adds: "and his name is called the Logos of God" (vs. 13). If this Logos,

whom the Father has spoken out of himself into an hypostasis, and by whom the world was created and exists, is equal with God, then, indeed, the name Logos is a full guarantee that with Jesus come also victory and happiness.

It is likewise worthy of special remark that in the name Logos we have that by which Jesus is called ; i.e. by which his being is expressed in human language, as far as this can be done, but by no means that which expresses the whole depth of his being, this requiring the name which no one knoweth but himself. It is thus clearly indicated that even the profoundest revelations granted to the apostles, and through them to the church, were intended as but faint expressions of the substance of the Deity, which will be better understood only in heaven. John thus confirms the declaration of Paul, that the prophesying of even the divinely inspired apostles was but in part (1 Cor. xiii. 9).

§ 30.

John's view of Jesus as the Son of God corresponds with his view of Jesus as the incarnate Logos. We read in the prologue (vs. 14) : " And the Logos became flesh and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father." In vs. 1-4 the evangelist sets forth the inner being of the Logos, his relation to the Father, and his pre-existent mediatorship between God and the world. This is the fact of which he has to bear witness concerning the Logos. In vs. 5, he says, that this light, which shines in darkness, was not comprehended by the darkness, notwithstanding the testimony of the Baptist (vs. 6-8), notwithstanding his coming into the world (vs. 9, 10^a), notwithstanding his

original relation to the world — the world being made through him (vs. 10^b), notwithstanding his peculiar relation to his covenant people (vs. 11), and, finally, notwithstanding the fact that he gave to those who received him, power to become the children of God (vs. 12, 13). This rejection of the Logos by darkness is the second leading idea which the evangelist has to premise in the prologue of his Gospel. This is plainly indicated in vs. 5: “and the darkness comprehended not the light shining therein”; “the world knew him not” (vs. 10^b); and “his own received him not” (vs. 11^b). In vs. 14^a the apostle says, in the third place, that the Logos became flesh, and dwelt among men as the incarnate Logos, thus assuming the nearest possible relation to mankind. And this is the grand fact of which his Gospel must bear witness. For the purpose of proving this incarnation, as well as that it was the Logos who became incarnate, he adverts (vs. 14^b) to the impression made on those who had enjoyed the privilege of seeing him. He then proceeds to speak of this impression in detail; first, that of the Baptist (vs. 15), which he expressed in his testimony to the higher dignity of him who should come after him, founded on his pre-existence (he is preferred before me, placed before me, because he was before me); in the next place, that of the disciples, who received of his fulness grace for grace, because grace and truth came by him (vs. 16, 17); and unto whom he had declared that God whom no man ever saw (vs. 18). This manifest connection of ideas shows that John, when he affirms: “And we beheld his glory, the glory as of the only-begotten of the Father” (v. 14^b), means thereby *the glory of the Logos*, and consequently uses the terms “Logos” and “only-begotten of the Father”

as synonymous. As the word spoken by the Father from the depth of his being into an hypostasis equal with the Father, he is the only-begotten of the Father. It is thus manifest that sonship is predicated of him, not only after his incarnation, but in his pre-existent state, or in other words, that John knows of an ante-mundane sonship.

It is true, it was the Incarnate one in whom the glory was seen; but this glory, beheld in him, was so for the very reason that he was the only-begotten of the Father — the Logos; the glory being his as pre-existent. This fact, that the apostle uses the terms “Logos” and “only-begotten of the Father” as convertible, furnishes at the same time sufficient proof that he applies the term “Logos” to Jesus as pre-existent, not only because the Father spoke through him alone, but also because he himself was spoken from the being of the Father

In vs. 18 the incarnate Jesus is called the only-begotten, but simply for the reason that the sonship had been his before his incarnation. This verse concludes the testimony that it was the Logos who was beheld in Jesus. He evinced himself to be the incarnate Logos by becoming the exponent of the invisible God to his disciples. In the words “the only-begotten Son who was¹ in the bosom of the Father,” John states the

¹ The original, *ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς*, may, indeed, be translated who *is* in the Father's bosom, but the context evidently requires the rendering: who *was* in the bosom. What no human being had obtained, in fact, what no finite being can obtain, viz. to know the Father perfectly, was the privilege of the only-begotten, who was in the Father's bosom. “He who was in the Father's bosom,” corresponds to “the Logos was toward God;” “the only-begotten Son” is equivalent to the incarnate Logos. By translating: who *is* in the Father's bosom, referring the words to the exalted Saviour, the plain connection between his *being in the Father's bosom* and his *declaring the Father*, is destroyed; for Jesus' being now in the Father's bosom cannot possibly have made him the interpreter of God.

reason why Jesus could be the interpreter of that God whom no man has ever seen.

Because Jesus's being the Son of God is the same to John as his being equal with God, he can write in his first Epistle: "Our fellowship is with the Father, and with his Son Jesus Christ" (1 John i. 3), "The blood of Jesus Christ his Son cleanseth us from all sin" (i. 7), "Ye shall continue in the Son, and in the Father" (ii. 24), and "We are in the true one, even in his Son Jesus Christ" (v. 20). He only who is equal with God can sanctify and procure fellowship with the Father. When the apostle says, "he who has the Son, has life, he who has not the Son, has not life" (1 John v. 12), "eternal life is in the Son of God" (v. 11), wherefore "he who believes on the Son of God, has the witness (of the truth of his faith) in himself" (v. 10), the meaning evidently is, that the Son, as the Son, is the life, and the only life, of mankind. But how can "is the Son" and "is the life" be synonymous expressions, if a sonship is meant which does not involve equality with the Father? And if it does involve this equality, how can it be otherwise than eternal? How could a sonship having its origin in time involve equality with God? Expressions like the following: "God has sent his only-begotten Son into the world" (iv. 9; x. 14), "the Son of God was manifested" (iii. 8), "the Son of God is come" (v. 20), need not, therefore, be explained, nor can they be explained, as though he whom God had sent down from heaven, had by this mission and by his human birth become the Son, even the only-begotten Son, of God. He who was *sent* was the Son long before he was sent. The expressions of the Bible must be taken in their literal meaning, viz. that God

sent his Son. In the last place, only by taking the term "Son" in the highest sense, as involving equality with God, do such passages as the following become intelligible: "Whosoever denieth the Son, the same hath not the Father" (1 John ii. 23, etc.).

CHAPTER IV.

THE TESTIMONY OF THE APOSTLES CONCERNING CHRIST COMPARED WITH THAT OF JESUS HIMSELF WHILE ON EARTH.

§ 31.

IN comparing the testimony of the apostles concerning the person of Jesus Christ with the declarations of himself while on earth, we find in reality but one point in which the apostolic teaching goes beyond what Jesus had said, viz. that Peter, Paul, and John ascribe the revelations of God in the Old Testament, the author of the Epistle to the Hebrews (probably Apollos) and John the (mediate) creation and preservation of the world, to the pre-existent Son. This the Lord himself had not done.

Some may feel inclined to add that the apostles designated Jesus directly as God, which also the Lord himself had not done. But this is in reality more an apparent than a real difference. The risen Saviour's suffering himself to be addressed by Thomas as "my Lord and my God" amounts, in reality, to the same as if he had called himself God. So, likewise, his command to baptize in his name, as in that of the Father and of the Holy Ghost, and his claiming for himself all power in heaven and on earth, amounts to his calling himself God. In fine, no unprejudiced person can read the declarations of Jesus concerning himself, of which a list has been given in a former part of this book, — concerning his mediatorial position between

God and mankind, and the relation which the angels sustain to him, and into which every human being must enter in order to be saved, without being constrained to admit that he who applied such language to himself called himself, though not in direct terms, yet none the less really, God. The reasons why he did not speak of himself in direct terms as God must be sought in the same wisdom as a teacher which led him to claim the dignity of the Messiahship so sparingly, and at times actually to forbid its being noised abroad that he was the Messiah. He desired that belief and profession of his divinity by his followers should be developed in their hearts from their knowledge of his mediatorial position and their personal experience, especially after his ascension. This was the natural, living, and free way leading to the knowledge that the Son is God, even as the Father: and thus the knowledge of his divinity would be developed in a natural, organic manner. And here we cannot fail to admire the patience of our Lord in waiting for the manifestation of his divine glory. The premises which, logically developed, lead to a belief in his divinity, he laid down in his declarations while on earth; while the sight of the risen Saviour, his ascension, the coming of the Holy Spirit according to his promise, and the divine life manifested in his church enabled the apostles to draw the legitimate inference from the given premises. For conclusions or inferences from premises given are not always matters of course. How many such premises are given, and yet the logical conclusions are never drawn. "At that day ye shall know that I am in my Father, and you in me, and I in you" (John xiv. 20). On the other hand, it remained a profound secret

during the earthly career of our Saviour that both the revelation of God in the Old Testament and the creation and preservation of the world were the mediate works of the pre-existent Son. It is an interesting and important question, in what manner the apostles progressed in their knowledge of divine things beyond what the Lord himself had affirmed while on earth.

It is true the assertion has recently been made that the two apostolic declarations, that Jesus was God before he was man, and that all things were made by him, were but different modes of expressing our Lord's own declaration, that he had been with God before the world was. It has been argued, that if the man Jesus was with God when the world and time commenced he must necessarily have been God before he became man, and must have mediated the creation of the world. But are these really matters of course? The fact that Arianism admits the pre-existence of Jesus without admitting his true divinity, and without being involved thereby in self-contradiction, would prove the contrary. It is not the declarations of Jesus concerning his pre-existence by themselves, but in this close connection with what he says of his relation to God and to the world, which establish the fact that he is God. Not even is it self-evident that if the pre-existent one was God, he was also the Mediator of the creation of the world, or he by whom, in whom, and for whom all things were made that were made. Our Lord in his conversation with his disciples on the night of his betrayal used language concerning the Holy Ghost which left no doubt as to his (the Spirit's) personality. Passages in the writings of Peter, Paul, and John prove that these apostles really knew the Holy Spirit as a

personality ; and that they knew him also as pre-existent like the Son, is self-evident. Why, then, do not the apostles say of the Spirit that the world was made through and for him ? Why is the Son alone called the Logos, the Mediator of all revelation ? Why is it the Son only who led the Israelites through the wilderness, and whose glory they saw in the temple ? From all this it follows that pre-existence with God, and even equality with God, do by no means necessarily imply that “by him and for him all things were made.” It is true the Holy Spirit is also set forth in the Scriptures as being closely connected with the creation of the world and of mankind — from the first chapter of Genesis, where the Spirit is said to have brooded over the face of the waters, to the last chapter of the Apocalypse, where he unites with the bride in entreating the Lord Jesus to come quickly — but “by him and through him” is predicated of the Son alone.

We deem it probable, that Jesus while on earth called himself the Wisdom of God. The passage Matt. xi. 19 may naturally be applied to Jesus, and in Luke xi. 49 Jesus is evidently called the wisdom of God, not, indeed, by himself but by the commenting evangelist. If Jesus had used this appellation of himself in a manner admitting no doubt, this would, indeed, plainly point to his pre-existence, and his mediation of the creation of the world and of divine revelation in the Old Testament. For although the *Chokhmah* of Solomon as well as the *Sophia* of Sirach (Wisdom) is, according to the results of a sound and philosophical exegesis, either no hypostasis, or where this is the case, only a creature, so that in the entire Old Testament there appears no plurality of hypostases in the Deity,

and although the idea of the God-man has its origin in the consciousness of the God-man — yet such passages as Prov. viii. 22 ; ix. 1, etc. offered a very convenient point of connection for New Testament ideas. But if we bear in mind, that even such declarations of Christ as are recorded in John x. 36, and perhaps also Matt. xi. 19, were understood by his disciples only when the truths referred to were rendered so plain by other facts that they could not be mistaken ; we are driven to the conclusion that the apostles needed, claimed, and obtained infallible and unmistakable instruction for the establishment of so important a dogma, as the one under consideration. We, therefore, again ask, how did the apostles attain this infallible knowledge ?

Our Lord declared before the high priest : “ Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven ” (Matt. xxvi. 64), to which correspond the words of David which, a few days before, Jesus had applied to himself : “ Sit thou on my right hand ” (Matt. xxii. 44). Before his ascension he tells his disciples plainly : “ All power is given unto me in heaven and in earth ” (Matt. xxviii. 18). In the words spoken before the high priest he declares that he would ascend to take part in the government of the world, especially that the judgments about to descend on mankind were his work. The clouds of heaven are the thunder-clouds, the symbols of divine judgment (Isa. xix. 1 ; compare Hengstenberg on Apoc. i. 7).

In the words addressed to his disciples before his final departure, he claims for himself power both in heaven and on earth ; indeed from the very commencement of his public ministry he speaks of the angels as

his angels. According to his intercessory prayer the whole personal world is his, as it is the Father's (John xvii. 10); in short, all fulness and glory of the Father are his property (John xvi. 15; Matt. xvi. 27; comp. xxv. 31). Whoever ponders well these declarations of Christ will be readily satisfied that the apostles express their meaning fully, when they say "in him by him, and for him all things were made." If the pre-existent Son was the Mediator of creation, if all things subsist by him, and he was the life and light of the world, the government of the world by the ascended Saviour offers no difficulties whatever. In the same manner his declarations concerning himself as the Judge of mankind explain the apostolic statement, that "for him all things were made." He who, when looking forward, knew himself to be the Lord and Judge of heaven and earth, knew himself, when looking backward, to be the Logos, the Word spoken by the Father, the Mediator of all divine relations. Let it be borne in mind that John calls him who comes to judgment the Logos of God (Apoc. xix. 13). Being the Logos of God from the beginning, as the Mediator of all life to the world, the (causative) beginning of every creature, he is also called to be the universal Judge, and his coming is irresistible when he comes to judgment.

The words of our Lord concerning his ascension to the right hand of God sank deeply into the hearts of his disciples. As early as the day of Pentecost the Apostle Peter speaks of his having been exalted by the right hand of God (Acts ii. 33); and when Stephen saw him standing on the right hand of God, (Acts vii. 55, etc.), this dying testimony of the first martyr was calculated to impress still more deeply upon their hearts

the truth that their Master had been exalted to share the government of the world. Mark (xvi. 19) adds to the narrative of the ascension, that Jesus sat on the right hand of God.

If anywhere, it is in these declarations of our Lord that we find the points of connection between his teachings and those of the apostles concerning the Son's original position as Mediator between the Father and the world, "in whom, by whom, and for whom all things were made." Add to this, that the Son of God became incarnate, made a full satisfaction for the human family, and that the apostles knew the exalted Saviour as still the Son of Man, as the vine and themselves as the branches, as the Head of the body, and the Bridegroom of the church. Being the first-fruits of them that slept, in whom all are made alive (1 Cor. xv. 20, etc. ; Col. i. 18 ; Rom. viii. 29), must he not also be the author of the new life, having already been the author of natural life and the beginning of the creation of God ? (Col. i. 15.)

The relation of the Holy Spirit to mankind may seem in some respects to be more intimate than that of the Son, it being the Spirit who glorifies Christ in the believer's heart (John xvi. 14), interceding for us, not as the Son in heaven, but in the inmost recesses of our own hearts and before God (Rom. viii. 26, 27, 34), and uniting with the bride in beseeching the Bridegroom to come (Apoc. xxii. 17) ; but this is so only in appearance, the Holy Ghost being, as it were, only the messenger and paranymp of the Son, the Son himself being the Bridegroom.

All these are, however, points of connection, by which the Holy Spirit could lead the apostles on to know

that the pre-existent Son is the beginning of the creation of God, the first-born of every creature, in whom, by whom, and for whom all things were created. As we see our own inner life developed by the Holy Ghost, enlightening our conscience and our intellectual powers in connection with our own experience and meditations, especially on the word of God — our own experience and ideas having by no means in themselves power to advance our growth in spirituality — so with the inspiration of the prophets of the Old, and the apostles of the New Testament. In order properly to understand each new progress in the revelation of God, it is indispensably necessary to ponder God's former declarations and his old and new acts and dealings with his people, and the individual believer in particular. It is from the midst of memories, experiences, sorrows and prayers, that men of God are able to utter communications of the Spirit. Still all these human factors, however necessary they may be, are but conditions, the preparation of the soul for receiving the light of the Spirit, not this light itself. And he only who examines the human and divine factors in their connection will understand life in general, especially the inner life, and the gradual development of the divine revelation. It is, therefore, the more worthy of note that the two apostles, whose writings teach the mediation of all nature, life, and of the Old Testament revelation by the pre-existent Son, received special revelations from the exalted Saviour.

We have learned from a number of declarations made by the Apostle Paul that the revelations which were granted to him must also have referred to the person of the Redeemer. The knowledge that it was

the Spirit of Christ who spoke through the prophets (1 Pet. i. 11) Peter may possibly have received through the Apostle Paul. This apostle's teaching concerning Christ's descent to the spirits in prison (iii. 18, etc.) shows that he also was possessed of knowledge which transcended what the Lord had said before his death. In John's case we have found that his teachings concerning Jesus are in perfect harmony with the declarations of the risen Saviour contained in the visions granted to this apostle. There is no doubt that John was powerfully affected by the light which the Lord granted to Paul; indeed, the substance of John's whole Logology is germinally contained in Paul's writings, the comprehensive term only being originated by John, although this was, and in fact could be, the product of such a mind only as had a full and thorough knowledge of all the truths touching the real nature of Jesus. In the Apocalyptic visions, however, John received express declarations from the lips of the risen and exalted Saviour concerning his person. "These things saith the Amen, the faithful and true Witness, the beginning of the creation of God," — this utterance of the exalted Saviour, on which the hallelujahs of the heavenly hosts formed so grand a comment (Apoc. iii. 14, comp. v. 13) in connection with Jesus's designation of himself as the Alpha and the Omega, gave John all necessary light on the Son's relation to the creation, in which he instructs the church in his Gospel (i. 3, etc.). If it could be established, that the Apocalypse was written before the destruction of Jerusalem, and the Gospels and two of John's Epistles about three decades later, the supposition that John's Logology was the reflection of his visions would be very natural.

Even if we accept the positive testimony of Irenaeus (Lib. v. cap. 30), that John had these visions toward the close of Domitian's reign, it does not follow that the Gospel must be of earlier date than the Apocalypse. Domitian died in A.D. 96, John, according to the fathers in the third year of the reign of Trojan, consequently A.D. 100. If we consider what certainty John's visions necessarily gave him, portraying vividly to his soul not only the afflictions of the church, and the victory over every enemy, but also the new heaven and earth, and the everlasting glory of the church through him who is the first and the last — we cannot fail to understand that blessed confidence and imperturbable peace, with which the fact of the incarnation and the presence of eternal life are set forth in the Gospel and Epistles. As the task of historiography was in the old dispensation assigned to prophets (for which reason the Hebrew Bible calls the historical books the first prophets), so in the new dispensation John succeeded in writing the history of Christ in the light of his Logos-nature, because the risen and exalted Saviour granted him prophetic visions. The greatest prophet of the Old Testament wrote the history of the beginnings of the earth, of mankind, and the kingdom of God; the greatest prophet of the New Testament became the profound historiographer of him, in whom the new creation has been accomplished.

CHAPTER V.

AUTHENTICITY AND FORCE OF THE TESTIMONY OF JESUS CONCERNING HIMSELF.

§ 32.

FROM what has been said, it is incontrovertible that Jesus during his life on earth claimed to be the Son of God in a manner peculiar to himself, viz. to be equal with the Father, to have been with God before his incarnation, and to have been begotten of God in a peculiar manner.

Sound criticism would oblige us to recognize this as an historical fact, even if critics should succeed in bringing more powerful arguments to bear against the credibility of our Gospels than they have so far done. Great as the license of modern criticism on the writings of the New Testament has been, yet the boldest and most reckless of critics have found themselves obliged to admit both the authenticity and genuineness of some of the books of the New Testament, Paul's Epistle to the Romans, to the Galatians, and the two to the Corinthians, and in acknowledging these writings they admit that Jesus must have been, on the whole, the same personage as the Gospels represent him, especially that he was believed to have risen from the dead, and that he claimed to be the Son of God in the sense stated above.

For in the first Epistle to the Corinthians, Paul, to prove the genuineness of his apostleship, appeals to the fact that he saw Christ (1 Cor. ix. 1), and then to

confute those of the Corinthians who denied the possibility of the resurrection of the body, names the witnesses of Christ's resurrection, viz. Peter first, then the twelve, after that the five hundred brethren, most of whom were still alive when the apostle wrote, then James, then all the apostles, and in the last place himself (1 Cor. xv. 12, etc., 5, etc.). It is in the Epistle to the Romans and the first to the Corinthians, that he represents Christ as the author of the new life of men, and Adam as the author of death (Rom. v. 12, etc. ; 1 Cor. xv. 21), Christ as the author of spiritual, heavenly life, and the quickening Spirit, while the first Adam was made into a living psyche (animal life) (1 Cor. xv. 45, etc.). It is in this first letter to the Corinthians that Paul says: "But to us there is but one God, the Father, of whom are all things, and we in him, and one Lord, Jesus Christ, by whom are all things, and we by him" (viii. 6), it is in his second Epistle to the Corinthians that the apostle speaks of the grace of our Lord Jesus Christ, who became poor for our sakes, that through his poverty we might become rich (viii. 9). In the Epistle to the Romans the inner being of Christ is described as the Spirit of holiness, consequently as the divine Spirit, and it is added, that Jesus is proved to be the Son of God according to the Spirit of holiness, by his resurrection from the dead (i. 4), and is called God's own Son (*ὁ τοῦ Θεοῦ υἱὸς ὁ ἑαυτοῦ*), whom he sent into the world in the likeness of sinful flesh (viii. 3). In the Epistle to the Galatians occur the words: "God sent forth his Son," and again, "It pleased God to reveal his Son in me" (Gal. iv. 4 ; i. 16). The second Epistle to the Corinthians says of the exalted Saviour: "The Lord is the Spirit, and we are all

changed into the image of the Lord, from glory to glory, as by the Spirit, the Lord" (iii. 18), and calls Christ the image of God (iv. 4). The life which Paul still lived he lived by faith in the Son of God, who (he says) "has loved me, and given himself for me" (Gal. ii. 20). In consequence of his being one life with Christ, the apostle knows that he is dead unto sin, and, as having entered into a new life (Rom. vi. 3, etc.), the Spirit of Christ is to the apostle the Spirit of God, according to Rom. viii. 9 and Gal. iv. 6. All faith and hope, all that Christians do, is according to these Epistles to centre in Jesus, who died for us, and now lives in the believer; and the passages inculcating these truths are so numerous that it is scarcely possible to quote any isolated ones. In fine, it is in the two Epistles to the Corinthians, that the apostle places Christ on an equal footing with the Father and the Holy Spirit; affirming: "Now there are diversities of gifts, but the same Spirit; and there are differences of administration, but the same Lord; and there are diversities of operations, but it is the same God who worketh all in all" (1 Cor. xii. 4, etc.), and "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all" (2 Cor. xiii. 13). Now what sort of a man was this Paul, the acknowledged author of these four epistles? All unite in admiring the fervor of his spirit, the fulness and depth of his thoughts, his indomitable courage and energy, the soberness of his life of faith, his readiness to sacrifice everything for him in whom he believed; but not only this, all admire also his powerful intellect, which shows itself in all his letters, the clearness of his knowledge of the human heart, the circumspection and practical

talent which he displays in governing the new societies, the liberal spirit with which he conceives and represents Christ as the end of the law, and the law of his fathers as a past economy, sparing, at the same time, the weak, and doing ample justice to the sanctity of the law, and to all privileges, granted to Israel hitherto and to be granted hereafter. And it is these four letters, again, in which the image of this extraordinary man stands forth in marked features; as his knowledge of the human heart in Rom. vii., his practical wisdom in 1 Cor. xii. 14, his liberal spirit throughout the epistles to the Romans and Galatians, and his entire freedom from all fanaticism apparent in such passages as Rom. vii. 12, etc.; ix. 1, etc.; xi. 12-32; xiv. 1; 1 Cor. viii.

Can any unbiased inquirer after truth for a moment suppose that such a man believed in Jesus as the Son of God, equal with the Father, the author of our regeneration, and even of the creation of the world, unless Jesus had spoken of himself in a manner involving either directly or indirectly these very points?

Paul was personally acquainted with the disciples of Christ, and had several discussions with them respecting their common faith (Gal. i. 18; ii. 1-10); in 1 Cor. 15 he appeals to them expressly as eye-witnesses of Christ's resurrection, consequently heard the story of Christ from their lips, and in 1 Cor. vii. 10 he quotes a command of Christ on a special point, which he had evidently learned from the lips of the other apostles. And must he not also have inquired from them as to what Jesus had stated concerning himself? Or, if Jesus had made no declarations concerning himself, which involved his being the Son of God in the sense in which the apostle used the term, are we to suppose that he

portrayed an imaginary person? Can he have proposed dogmas concerning Jesus in perfect indifference as to whether they could be proved from his own teachings or not? If any man of sound mind could be capable of such conduct, it could only be some speculative dreamer, whose object was simply to palm off his own thoughts on the world by the aid of some great name. But a man, whose aspirations after holiness find their only aliment in the name of Jesus, a man who submits to all the privations, trials, difficulties, and dangers of a missionary life for the space of almost thirty years, a man whose field of labor is the consciences of men, a man who is asked searching questions by those for whom he labors; such a man improves every opportunity within his reach to ascertain the foundation on which his faith rests. Supposing that, although about three years after he had an interview with Peter, during the first seventeen years after his conversion the apostle preached an imaginary Jesus, is it not probable that the great sufferings he had to endure in this period would have so far cooled his fanaticism as to induce him, on his next meeting with the eye-witnesses, to make inquiries concerning the real Jesus? (Comp. Gal. i. 18; ii. 1-10). His own views with regard to the preaching of an imaginary Jesus he expresses plainly enough in 1 Cor. xv. 14-19.

Paul is thus an irrefutable witness to the credibility of the record in the Gospels of the declarations made by Jesus concerning himself. And Paul does not stand alone; another of the New Testament writers—one, indeed, who is admitted by the boldest critics to have been both an eye and ear witness of Jesus—John the revelator takes his stand by Paul, and corroborates his

statement. For the very critics, who deny the authenticity of the four Gospels, of the Acts, and of all the New Testament Epistles (except the four above mentioned), pronounce the Apocalypse to be the authentic production of John the apostle, and as far as this book is concerned, the results of their investigation harmonize fully with the voice of history, the fathers of even the second century declaring the Apocalypse to be the production of the Apostle John. But while the Apocalypse is allowed to have been composed by an eye-witness, it is affirmed, at the same time, to be the only book of the New Testament of this kind, and to furnish conclusive evidence that the fourth Gospel, in particular, cannot have been penned by the same writer. It is affirmed, on the contrary, apparently without fear of successful contradiction, that at least one hundred years must have elapsed between the composition of these two books, since, it is said, the Apocalypse is written from a narrow, strictly Jewish-legal stand-point, while the incarnate Logos of the fourth Gospel is represented as the fountain of new life for the whole human family. But as far as the person of Jesus, at least, is concerned, we have already shown that this supposed chasm between the fourth Gospel and the Apocalypse exists only in the heated brains of some of these hyper-critics. Whoever with an unbiased mind will weigh the reasons stated, will scarcely fail to admit that the Jesus of the Apocalypse and that of the fourth Gospel are identical ; so much so, that the Logology of the fourth Gospel can not be satisfactorily accounted for without the Apocalypse ; also that an eye and ear witness can speak of Jesus as John does in the Apocalypse, only if Jesus actually spoke of himself as the Gospels represent him .

to have done. It is, indeed, making a psychological enigma of John, to admit that he penned the Apocalypse and, at the same time, to deny that the Jesus, whose ear-witness John is allowed to have been, spoke of himself as a divine being, just as the Gospels represent him to have done; on this supposition the declarations of the Apocalypse concerning Jesus are, indeed, the outgrowth of the wildest fanaticism.

Again, much has been said of the difference between the Christ of the first three Gospels and that of the fourth. It is true that we are differently impressed by Christ as represented in these different writings, but not as though the Christ of the one set of documents claimed for himself higher dignity than that of the other. This difference is merely that of the inward and outward presentations of the same Son of God. Our former statements abundantly establish this position. In the first three Gospels Jesus defines his relation to mankind by claiming to be their Owner, Lawgiver and Bridegroom, and after his ascension, also the determiner of their history and their Judge. He is their Owner; the field of the Son of Man is the world, in it he sows his seed, his is the harvest (Matt. xiii. 24, etc., 27, etc.); their Lawgiver: it is said to those of old, but I tell you (Matt. v. 22-44), go and make disciples of all nations, teaching them whatsoever I have commanded you (Matt. xxviii. 19, 20); men are to look upon themselves as his servants, stewards, subjects, etc. (Matt. xxv. 14, etc.; Luke xiii. 27, etc.). How vastly important is Jesus's designation of himself as the spouse of the church is well known to every student of the Old Testament prophets, one of their leading ideas being God's marriage-contract with his people; Paul knows of no higher by

which to express Christ's relation to the church than this, and the Apocalypse represents the full development of the church, the realization of all her wishes as the consummation of the marriage-feast of the Lamb.

Let us further look at Christ's judgeship, as claimed by himself. Could he consistently say: "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven;" or, "The Son of Man shall come in his glory, and all the holy angels with him, sitting upon the throne of his glory," if he did not know that he was possessed of the necessary qualifications for passing an omniscient and final decision? How contracted, abrupt, and fanatical does Christ's self-consciousness appear on the supposition that he claimed to be the Judge of the world, but not that Son of God whose divinity alone would qualify him for the discharge of the duties of this office? Of every hero, who has made great achievements in the world of mind, science is fully satisfied that he knew what he was about, and that his inner life was a self-conscious unity; and must not this be true of one, from whom, humanly speaking, has proceeded the universal and central regeneration of the spiritual life of the whole human race? Now the declarations of Jesus concerning himself as the fountain of life, recorded by John, complete and account for the synoptical sayings of Jesus as to his being the Judge of the world. What more suitable than that he who is the resurrection and the life, whose voice will raise all who are in the graves, because the Father has given him to have life in himself, should judge all mankind? Being the life, he is the Judge of all who reject him; being the light, whose coming into the world is necessarily followed by a

decision on the part of men in favor of or against the light, and a separation of those who love darkness from those who love light, consequently by a present, irresistible progressing judgment, he is also the Judge who outwardly judges those who have inwardly judged themselves. Jesus's declaration of himself as the Judge of mankind, if properly digested, leads naturally to the supposition that he is the author of life, and this thought must have been in the mind of Jesus, though the Christ of John shows expressly that his giving life is, in turn, based on his exercising judgment: "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but has committed all judgment unto the Son" (John v. 21, 22). "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father has life in himself, so has he also given to the Son to have life in himself, and has given him authority to execute judgment also, because he is the Son of Man" (John v. 25-27). It is his power to raise from the dead, from which Jesus proceeds to speak of the hour in which all who are in their graves shall come forth unto the resurrection of life or death (vs. 21-29). And how frequent in the Apocalypse, the book of Jesus's judgments, are the allusions to the fountain of life as contained in Jesus! In the entire fourth Gospel there is not a solitary expression which implies more than the words of Christ recorded by Matthew: "All power is given unto me, in heaven and on earth," or more than the numerous passages occurring in the synoptical Gospels, wherein Jesus styles himself the Lord of the angels. But in the fourth Gospel we find those words

of the Lord which show the foundation on which rests his universal power in heaven and on earth, his dominion over the angels, etc., viz. "The Father has given to the Son to have life in himself"; "All that is thine is mine"; "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was; for thou hast loved me before the foundation of the world" (John. v. 26; xvi. 15; xvii. 5). The sayings of Jesus, as recorded in the synoptical Gospels, have for their basis those recorded by John. To separate them is to disjoin body and soul.

These remarks, however, we do not wish to be understood as implying that Christ's declarations in the first Gospel afford no insight into his inner being, as so fully developed in John's Gospel. The injunction of Jesus recorded in Matt. xxviii. 19: "Baptize them in the name of the Father, and of the Son, and of the Holy Ghost," expresses his dignity from three points of view, which are transcended by no other declaration by himself or any of the apostles. In the first place, it expresses our obligation to Jesus, which is the same as to the Father and the Holy Ghost. In the second, his relation to the salvation and everlasting life of our souls, which is the same as that of the Father and the Holy Ghost. In the third, it places him on a perfectly equal footing with the Father and the Holy Ghost. With the first of these points of view corresponds Jesus's declaration: "That all men should honor the Son, even as they honor the Father" (John v. 23); with the second, all which our Lord says of himself as the fountain of life, according to John; with the third, all the expressions of the apostles styling Jesus directly

God and Jehovah, and the vision of John the revelator in which he sees Jesus in an indissoluble union with the Father (Apoc. xxi. 22; xxii. 3, etc.; xxi. 5, etc.; i. 8). In this command to baptize, the Father is not styled God, but Father, and thereby the title "God" secured also to the Son and the Holy Ghost. To what Jesus says, according to John, of the Holy Ghost to be sent by himself, corresponds what he says, according to Luke: "Behold, I send the promise of my Father upon you" (xxiv. 49); while to what he says, according to John, concerning his coming again, correspond the synoptical declarations: "Where two or three are gathered together in my name, there I am in the midst of them"; and, "I am with you always, even unto the end of the world" (Matt. xviii. 20; xxviii. 20).

What Christ says, according to John, of himself as the Son of God, we have found to imply that Jesus, as the Son of God, is co-equal with the Father. The same, however, is taught in the synoptical Gospels, especially Matt. xi. 27; Luke x. 22.

The declarations of Jesus concerning his sonship, as recorded in the fourth Gospel, go beyond the synoptical teachings on the same subject only in so far as they teach us to deduce the equality of the Son of Man with God from the pre-existence and the eternal generation of him who became man.

How important an ingredient of the synoptical Gospels are these declarations of Jesus concerning his divine nature, corresponding to similar ones in John's Gospel, would at once appear if they should be omitted. Without them we should no longer have the same documents. In Matthew's Gospel not only xxviii. 20 and xi. 27-31 would have to be erased, but also ix. 14,

etc.; xxii. 1, etc. Again, xxi. 33-46; xxii. 41-46; xiii. 24-30, 36-43; xvi. 27, 28; xxiii. 38-xxv. 46, and the whole Sermon on the Mount, would have to be radically changed.

§ 33.

It being, then, a well-established fact that Jesus taught his own equality with the Father, and that he declared himself the fountain of life for mankind, whence arises the obligation for all to obey, love, and worship him as the Father; the only remaining question is: What importance is to be attached to this testimony of Jesus concerning himself?

In the view of a superficial observer it may appear weak presumption to infer the divinity of an individual from his declarations concerning himself; but the true scholar will invariably arrive at the conclusion that Jesus is really of the same substance with the Father, if he has declared himself so; and this for two reasons, viz. 1. Because it is a self-contradiction to charge him who is, according to the unanimous voice of history, the light of mankind, with a gross self-delusion concerning his own nature; 2. Because the resurrection of Jesus from the dead impresses the divine seal on his declarations concerning himself.

None can deny that our conscience must involuntarily assent to all that Jesus uttered concerning the nature of goodness and the condition of the human heart. And this he did among a people who had obscured the light of conscience by a number of human traditions. This he also did so as to bring the moral ideal to perfection, notwithstanding that the religious documents of his nation had yielded in a number of

important points to the hardness of their hearts. Though he had grown up under a law, the moral precepts of which were intimately interwoven with symbolical and pedagogical regulations, he knew how to distinguish with infallible certainty between the spirit and the letter. Highly civilized nations of antiquity have produced men of eminent abilities, who with sincerity of purpose and indefatigable perseverance have investigated the nature of the Good; but, while both Plato and the Stoic have blended lofty ideas on morality with equally great errors, none can charge Jesus with any error of judgment as to the nature and essence of the Good. In Christian nations, also, eminent men have devoted their time and talents to the investigation of the Good, its principle and system; but not one can be found who, in his independent investigations, has not gone astray, in one direction or another, so as to be an unsafe guide. But to the words of Jesus on this topic every conscience assents. It is equally evident to every close observer that Jesus has in himself realized this moral ideal. No one can deny that the image of Jesus, as drawn by the evangelists, answers to the moral ideal of his conscience. Yea, so perfectly is this moral ideal realized in the image of Jesus, that, instead of discovering any defect in it, its contemplation but raises the ideal itself. And this image was neither invented nor could be invented, but is the copy of a living reality, so that the very existence of the image places its original beyond every reasonable doubt. For if those (unknown) individuals who, under the (fictitious) names of Matthew, Mark, Luke, and John, have drawn this picture, have done so without having an original before their eyes, they are not only the

most eminent prophets of the moral ideal, but absolutely mysterious personages. If it is, therefore, an historical fact that Jesus has awakened the moral ideal in the consciences of men, and realized it in himself; if it is self-evident that whoever desires to contemplate, know, and realize this moral ideal must constantly have recourse to the words and life of Jesus, how can it be imagined that this Jesus claimed to be the spouse, fountain of life, and Judge of mankind, the Lord of angels, the Ruler of heaven and earth, the Son of God, of equal substance with the Father, — to have been with him before the foundation of the world, that he commanded his disciples to baptize as well in his own as in the Father's and Spirit's name, while all his pretensions were unfounded? To entertain such a monstrous idea is an insult to sound reason and every sound moral principle; since it would be blending the clearest knowledge and the perfect realization of the moral ideal in the same individual with intolerable fanaticism or the most abominable deception.

To the testimony concerning the resurrection of Jesus by the Apostle Paul in his first Epistle to the Corinthians we have already called the reader's attention. This is not, however, an isolated passage. This man's whole mode of thought, his whole life and activity are based on the grand fact of the resurrection, as appears from every chapter of his epistles. He himself declares most emphatically that if Jesus did not rise, his preaching is an idle and false testimony, and the Christian's faith an empty self-deception (1 Cor. xv. 14, etc.). Thus the very existence of the Christian church proves the truth and reality of the resurrection. Neither the heroic courage with which the Galilean

fishermen preach the Crucified as the Christ, nor the faith of the Jew in a Messiah who had been executed as a criminal, nor that of the Greeks in a crucified Galilean as the Son of God, nor the fulness of the Spirit, that breathes from all the apostolic writings, can be accounted for without the resurrection. And our modern infidels admit that, without a full and implicit faith in the reality of the resurrection on the part of the apostle, the founding of the church was impossible. They cannot, however, account for the origin of this implicit faith in a manner to command their own respect; it is rather passed by as something altogether inexplicable. But that a sober investigation of the truth cannot be satisfied with such a process, is self-evident. It is therefore more than probable that our modern rationalism will return into the bosom of its much-abused parent, the *rationalismus vulgaris*, and pretend that Jesus was not really dead, but awoke from a swoon. This hypothesis will not any better account for the faith in question. If the risen Saviour had evinced all the marks of a sick, weak, and wounded man, he could not possibly have raised the drooping spirits of the apostles, and fanned the almost extinguished sparks of hope into a blazing flame; and, if he had died a natural death or disappeared in a manner unknown to them, the last particles of their faith would have given way to entire despondency or everlasting doubts. Add to this, that the hypothesis charges Jesus with foul imposition. But for the sake of consistency, it is feared even this sacrifice will be made, while ingenious and subtle writers will endeavor to render even this absurdity plausible.

On the whole, it is with the divinity of Christ as with

the existence of a personal God ; these two truths are within every one's reach, so that he can and must find them, if his eyes are open ; but both can, at the same time, be found only by him whose eyes are opened by the demands of conscience. That unconscious wisdom, wherever it is, cannot be by itself, but must be the work of a self-conscious spirit, is a truth which we take for granted in all our acts of judgment and conduct. The mechanic who examines an ingenious mechanism, the artist who admires a spirited work of art, the statesman who rejoices in the wisdom of organization in some ancient republic, does not hesitate for a moment to trace the reason exhibited in these works to a reasoning personality. And why should it be different with the wisdom which we find in the great mechanism of the universe ? Why should the astronomers regard the sublime laws which govern the motion of the heavenly bodies as the work of chance ? Why should we look upon the infinite beauty of nature as the unconscious self-development of matter ? The historian who discovers a wise organization of natural life will inquire for the lawgiver whose mind has established this order ; and shall not we, who cannot but behold the most consummate wisdom in the history of the whole human family, the structure of the earth, the course of history, the infinite connection of the most minute parts, the appearance of world-renowned men, all these things being evidently designed to realize the spiritual objects of our race, — shall we not inquire for the lawgiver who has instituted all these arrangements ? A wisdom working unconsciously is a contradiction of terms.

And is it not folly for the self-conscious spirit of man, delighting to investigate the objective reason which

dwells in the organism of the world and in the course of history, to be satisfied with the conclusion that this reason is void of consciousness? Can reason void of self-consciousness be the object of admiration to reason having self-consciousness? Can unconscious reason be the creating cause, and for conscious reason nothing be left but to meditate on what unconscious reason produces? This self-contradiction reaches the height of absurdity when applied to man's moral nature. Man finds in his conscience the laws of morality; his moral worth depends on his satisfying these laws temporarily; if he violates or neglects them, they are there notwithstanding, and judge and condemn him. Who, now, has written these ineradicable laws on the self-conscious and free spirit of man? Is it the unconscious world-soul, which dreaming on the threshold of organic life, brings about at last the origin of man? And is this world-soul the lawgiver for the free and self-conscious spirit? Alas! there are many, in other respects, intelligent men, to whom this quintessence of absurdity appears the loftiest wisdom! In practical life they look upon a person as insane who should imagine a wisdom working without self-consciousness, and yet their whole system of thought is founded upon such an idea. The small degree of wisdom seen in a production of art they ascribe to the intellect of the artificer, but that infinite wisdom which appears in the organism of the universe, and is diffused from the heart through all the arteries and veins of the whole, does not prove to them the existence of a self-conscious spirit! They would fain have us believe, that only on the idea of the world being a mechanism do we require an intelligent spirit, who has constructed it, whereas the wisdom which permeates this whole or-

ganism would explain itself; and yet this very wisdom points with the greatest force to something beyond itself, the deeper, the more tender and inward are its operations. This folly of men, who are in other respects correct reasoners, furnishes the proof that consistent application of the laws of thought to the sphere of the Invisible is conditioned by a moral act. For if it is in the sphere of practical life a fundametal law of the human mind to pre-suppose an intelligent spirit as the author of any substantial wisdom, wherever it is found, it is but consistent to refer that wisdom which permeates the whole universe to an intelligent spirit. The intelligent, self-conscious spirit of man finds his rest only in an intelligent, self-conscious Spirit, and philosophy has its psychological origin in this very tendency of the human mind to trace all phenomena to their first cause, the great Mind of the universe. Now, if the mind stops in its labor at the very point where this decisive step is to be taken by which alone the end can be reached — if it looks upon the unconscious wisdom which it discovers in the organism of the world as the first cause, and bows to it as its own creator and law-giver — this apostasy of the mind from itself can be but the consequence of a clipping of its mental pinions, which lack the moral power necessary to reach the Divine Mind. For it requires a moral act, amid the din of the visible, to hold fast the invisible God, whose life and presence are shrouded in deep silence, as the only real One; it is a moral act to bow to his holy Majesty and laws; and this obedience is the necessary consequence of the act of the mind cleaving to a personal God. The error which puts the visible for the real robs, imperceptibly, but infallibly, the spirit of its power to

rise to the invisible God. Add to this the hope of the highly extolled autonomy of the human spirit, which is said to begin as soon as the heteronomy of a personal God is shaken off; this sweet delusion leads the philosophers to stop in the very midst of their investigations, and to mistake a universal soul without personality, which, as they dream, becomes personal in man, for the first cause of all things. The fact is, as a matter of course, entirely overlooked, that by this very act the human spirit submits to the evil heteronomy spoken of above, viz. that the free, self-conscious spirit of man has now no higher calling than to investigate the operations of that dark, impersonal world-soul, and so endeavor to realize in his moral conduct those laws which this dark world-soul has implanted in his inmost recesses.

As with the existence of a personal God, so with the divinity of Jesus Christ. Human thought which does not consistently stop in the very midst of its flight, must arrive at the existence of a personal God; but it is only man's moral force which enables thought to finish its flight. The testimony of Jesus concerning his divinity, couched in his declarations concerning the substance of his person as well as concerning his mediatorial position, is so definite, and, as the testimony of the Risen One, and of him who is the conscience of humanity, of such irresistible force, that it logically conducts to the firm belief in his divinity, but only those arrive at the conclusion who investigate the person of Jesus with that moral strength which alone imparts the power of knowledge. Whoever with conscientious seriousness studies the writings of the Apostle Paul, and allows the language therein addressed to

conscience to reach his own, will know to a certainty that Paul was no dreamer, believing in the divinity of Jesus when he had not even himself claimed to be God, and basing his whole spiritual life and activity on the resurrection of a man who remained, like others, in the grave. And he who in the same frame of mind examines the words of Jesus on all things touching conscience, and allows himself to be affected by the history of Jesus's life, will at once become satisfied that the man who testified to and realized truth in such a manner was neither a fanatic nor a liar, claiming equality with God while he was a mere mortal.

If our conviction of the existence of God or of the divinity of Jesus were the unavoidable result of our reasoning, as is the case with a mathematical proposition, it would not be faith, nor have any moral value; but if, on the other hand, our religious convictions did not admit some positive proofs, if they could not be grasped by the human mind with some degree of certainty (like problematical subjects), faith could neither be obligatory nor of moral value, nor could man be judged by his faith. We have seen that both the divinity of Jesus and the existence of a personal God may be apprehended with certainty by one whose reason is assisted by the force of an awakened conscience. *To believe is to take firm hold of the Invisible through love or the force of conscience.*

CHAPTER VI.

THE PERSONALITY OF THE HOLY SPIRIT.

§ 34.

It is not our object here to discuss the Scripture doctrine of the Holy Ghost minutely; hence so much only will be said on this subject as is absolutely necessary for a proper understanding of the declarations of Scripture concerning the Son in connection with the Holy Ghost.

The first point is the personality of the Spirit. We found on a former occasion that there is nothing in the Old Testament Scriptures which, fairly interpreted, involves the incarnation of Jehovah or of a divine hypostasis, although the description of the Messiah therein is such that no mere man or creature could fully realize it. To this we may now add, that the idea of any plurality in the Deity is foreign to the Old Testament, and all the numerous passages concerning the Spirit must, therefore, be referred to the one Jehovah. The Trinity, therefore,—the divinity of both the Son and the Spirit,—is learned for the first time from the lips of Jesus.

The passages which speak of the *breath* of Jehovah are very numerous in the Old Testament Scriptures. Thus it is said in Gen. i. 1: And the *breath* of God moved upon (or brooded over) the face of the waters." Again, in Ps. xxxiii. 6 it is said: "The host of the heavens is made by the breath of his mouth." In Ps.

civ. 30, the *breath* of the Lord is said to be the source of all life.

This breath of the Lord is eminently active in man, producing in him wisdom, power, holiness, prophecy. But in none of these or of the many other passages does this breath appear as an *I*, separate and distinct from the breathing God; in each and every passage this breath may be understood as the act of breathing on the part of God, or a divine power and fulness of life issuing forth from God. Even such passages as Num. xi. 17: "I will take of the Spirit which is upon thee, and will put it on them," and Isaiah xlviii. 16: "And now the Lord God and his Spirit has sent me," require no other interpretation. Isolated passages never introduce a new and important doctrine, such doctrines being given to man in a progressive way, so that the exegesis which finds the personality of the Spirit in such passages mistakes the whole plan of God's revelation. Christ, too, often spoke of the Spirit in a manner which does not necessarily imply personality. The first mention of the Spirit, that we are aware of, is in John iii. 8, where the operations of the Spirit are compared to those of the wind. The Spirit here might mean a distinct personality, but the assertion of our Saviour is equally true when applied to the Father's own Spirit. Nor do Jesus's words, addressed to his disciples, "It is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. x. 20), or as Luke relates them (xii. 12), "The Holy Ghost shall teach you in the same hour what ye shall say," involve the personality of the Spirit. This personality, moreover, is not implied in the teachings of Jesus concerning the "casting out of demons by the Spirit

of God" (Matt. xii. 28; according to Luke xi. 20 it is by the finger of God), or in those concerning blasphemy against the Holy Ghost. This blasphemy is unpardonable, because it involves the rejection of the witness of God, which he bears with our spirit, that it is God in communication with our soul, while man may honestly be mistaken in the Son of Man; but it by no means follows from this that the Spirit is a distinct hypostasis. It is evident that all these declarations fully harmonize with the personality of the Spirit, but they do not establish it.

It is otherwise, however, with the farewell address of Jesus to his disciples on the night in which he was betrayed. This remarkable address has afforded mankind, besides other glorious truths, with infallible certainty, the personality of the Holy Ghost. The subject of our Saviour's remarks in John xiv. 16 is *the glorious results of his death*. He sets out with the declaration, that he goes to prepare a place for his disciples, and that he will come again to receive them unto himself (xiv. 3). After having disposed of the interruption made by Thomas and Philip, he recurs to the glorious effects of his death: "He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do, because I go unto my Father; and whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it" (John xiv. 12-14). "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; he dwelleth in you, and shall be in you" (vs. 16, 17). "I myself will come to you" (vs. 18). "Whosoever keepeth my com-

mandments, my Father will love him, and we will come to him, and make our abode with him" (vs. 23). "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (vs. 26). "My peace I give unto you" (vs. 27). "If ye loved me, ye would rejoice, because I said, I go unto the Father; and now I have told you before it come to pass, that when it is come to pass, ye may believe" (vs. 28, 29). The condition of realizing the blessed effects of Christ's going away (death and ascension), frequently touched upon in former chapters, viz. *love of the Saviour*, forms the grand theme of the fifteenth chapter, and is strongly inculcated. As the branch is part of the vine, and must remain in a vital connection with it in order to bear fruit, and not to be thrown into the fire; so his disciples must remain in him, the true vine (vs. 1-8); they are to abide and labor in love, having been chosen by Jesus (vs. 9-17), undismayed by the hatred of the world, which will be their lot, as it has been their Master's (vs. 18-25).

But in vs. 26 Jesus turns from the condition indispensably necessary to secure to us the glorious effects of his death, to the effects themselves. However bitterly, he tells his disciples, the world might hate them, when the Comforter should come, whom he (Jesus) would send from the Father, the Spirit of truth that proceeds from the Father, and should testify of Jesus, the disciples would feel themselves constrained to testify what they had seen and heard from Jesus, the Spirit of testimony prevailing upon them so to do; and Jesus's prediction would prevent them from being offended by the suffer

ings which he would undergo (xv. 26-xvi. 5). Seeing the disciples filled with sorrow on account of his going away, he repeats what he had said before: "It is expedient for you (for me) to go away" (xvi. 6, 7). Having gone to the Father, he sends the Spirit (vs. 7) to reprove the world (8-11), but, as the Spirit of truth, to lead the disciples unto all truth (vs. 12-15). The disciples are also to see Jesus again (vs. 16), because he goes to the Father; when the hour of sorrow is over, they shall see him in such a manner as will put an end to their questions and his speaking to them in proverbs, and prayer in his name will then commence (vs. 19-27). The peculiar manner in which the going away and coming of Jesus are blended in this discourse with the coming of the Spirit, may give rise to the question, whether the coming of Jesus and that of the Spirit are not identical; whether the glorified Jesus himself is not the Spirit that is to come. Because Jesus goes away he will come again (xiv. 3), the Spirit will come (vs. 15-17), Jesus will come (vs. 18), the Spirit will interpret the words of Jesus (vs. 25, 26). And in chapter xvi. it is again said to be, "because Jesus goes away the Spirit shall come" (vs. 7-15), Jesus will come again (vs. 16-27). A thorough examination of these passages shows that the identity of Jesus and of the Spirit is only apparent; that, on the contrary, the hypostasis of the Spirit, as distinct from the Father and the Son, is most positively taught in this discourse of Jesus. In the first place, let it be noticed that in xiv. 15-23 those who love Jesus receive the promise, that not only Jesus and the Spirit, but also the Father, will come unto them, thus speaking of a threefold coming, viz. of the Father and of the Son, and of the Spirit as distinct from both.

In the next place, is it not evident from Jesus's calling the Spirit another Comforter (xiv. 16), whom the Father shall send in his name, and who will bring all his words to the remembrance of the disciples (vs. 26), from his sending the Holy Ghost (xv. 26 ; xvi. 7), who shall glorify Jesus, not speaking of himself, but taking of the fulness of Jesus and showing it to the disciples (xvi. 13-15) ; is it not evident, we repeat, that some of these expressions are hardly, and others not at all, reconcilable with the hypothesis that the glorified Jesus and the Holy Spirit are identical ?

In the last place, the expressions, that Jesus will send the Spirit from the Father (xv. 26), and that the Spirit thus sent will not speak of himself, but whatsoever he shall hear (xvi. 13, etc.), are equally inconsistent with the notion that the Spirit is a power of the Father.

For these reasons the personal distinction of the Spirit from both the Father and the Son must be presupposed in the declaration of the risen Saviour (Luke xxiv. 49) : " behold I send you the promise of my Father."

That the same is the case with the formula of baptism (Matt. xxviii. 19) has been shown above.

The apostles also teach distinctly the personality of the Spirit, as distinct from the Father and the glorified Jesus. Thus Peter, when he greets the Christians as elect according to the foreknowledge of God, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ (1 Pet. i. 2). And John, in writing to the seven churches : " Grace be unto you and peace from him who is, and who was, and who is to come ; and from the seven spirits, which are before his throne (i.e. from the Spirit bestowing sevenfold gifts), and from Jesus Christ, who is the

faithful witness and the first-begotten of the dead" (Apoc. i. 4, 5). Or Paul, concluding his second Epistle to the Corinthians with the blessing: "May the grace of our Lord Jesus Christ, the love of God, and the communion of the Spirit be with you all" (xiii. 13); and in 1 Cor. xii. 4-6: "Now there are diversities of gifts, but the same Spirit; and there are differences of administration, but the same Lord; and there are diversities of operations, but it is the same God who worketh all in all." John places the personality of the Spirit beyond doubt, when he writes: "And the Spirit and the bride say, Come" (Apoc. xxii. 17). The Spirit could not possibly say to Jesus: Come, if he were Jesus himself, and if it were the spirit of the Father, this language would not be proper. Again, Paul says (Rom. viii. 26) that the Spirit itself maketh intercession for us with groanings (in our own hearts), while the glorified Jesus intercedeth for us at the right hand of God (vs. 34), thus showing that the Spirit is not the glorified Jesus. The same Spirit, interceding for us with the Father, who knoweth what is the mind of the Spirit, cannot be the spirit of the Father himself. The Spirit who searches all things, even the deep things of God (1 Cor. ii. 10), cannot be the Father's spirit, as in this case the action ascribed to him by the apostle would be a matter of course, and the apostle's word without meaning.¹

¹ These passages in Paul's Epistles to the Romans and Corinthians are of particular force over against a certain kind of criticism, which rejects the fourth Gospel as spurious, and likewise all the passages in the synoptical Gospels which contain a testimony of Jesus concerning his divinity. But whence does the Apostle Paul obtain his knowledge that the Holy Ghost is a distinct personality? Sober criticism will be constrained to admit, that the declarations of Jesus concerning himself and the personality of the Spirit are the necessary basis for the Pauline doctrine concerning the Spirit.

The passage John vii. 39 : "The Holy Spirit was not yet [*given* is an interpolation], because Jesus was not yet glorified," has with some plausibility been referred to the glorified Jesus. But as the discourse of Jesus in John xiv. 16 establishes the distinct personality of the Spirit beyond any doubt, it may fairly be presumed that in vii. 39, also, the Holy Ghost as a distinct personality is spoken of. What is, then, the apostle's meaning? It cannot be that till the exaltation of Jesus the Holy Ghost had no existence, as is self-evident, and appears also from such passages as John i. 32-34; iii. 8. His meaning, then, must be, that with the exaltation of the Spirit a new and infinitely glorious dispensation commences, thus verifying the words of Jesus (vs. 37, 38). And this interpretation fully harmonizes with what the Lord says in John xiv.-xvi. of his going to the Father as the indispensable condition of the coming of the Holy Ghost. The holy humanity of Jesus spiritualized forms a new epoch in the administration of the Spirit. Jesus is now, indeed, himself spirit, both in his inner life and as to his body, which has become a spiritual body; for which reason Jesus is spoken of as a holy spirit, who vivifies us, and changes us into his image, from glory to glory (1 Cor. xv. 45; 2 Cor. iii. 17, etc.); and the third hypostasis in the Deity, generally called the "Holy Spirit," has entered, in consequence of the exaltation of Jesus, upon a new and more perfect method of operation. In common with the glorified Redeemer, who operates upon the psychical-bodily man in a spiritual-bodily manner, the Holy Spirit is now able to take hold of the whole being of man by its very roots. The full meaning of John vii. 39 is, therefore, this: With

Jesus's entering upon a state of glory a new epoch commenced in the administration of the Spirit, both Jesus himself being included in the "Holy Spirit" (the risen Saviour actually breathing out the "Holy Spirit" shortly after his resurrection — John xx. 22) and the third personality in the Trinity.

We have thus three great epochs of God's self-revelation to mankind through Jesus and his apostles. The first of them is, the man Jesus claims equality with God, calling himself the Mediator between God and man, such as he only can be who is equal with God, and the Son of God, begotten of the Father before the world. These claims he made from the very beginning of his ministry. The second epoch is, Jesus introduces to his disciples the Holy Ghost as a divine personality, distinct both from the Father and the Son. This the Saviour did in the last night preceding his death, and after his resurrection. It was in this period that, in consequence of the glorification of Jesus, the outpouring of the Spirit began; it was but now that the Holy Ghost could take hold of the whole being of man, and create it anew. This accounts, at the same time, for the fact that the distinct personality was now exhibited. The third stage, in the last place, is, the apostles Peter, Paul, and John recognizing Jesus as the fountain of the Old Testament revelations, and John and Paul, as also the Mediator of the creation and preservation of the world. The premises of these conclusions were, indeed, laid down in the discourses of the Saviour; but the logical inferences could be drawn, and actually were drawn, only in consequence of revelations from the exalted Saviour.

CHAPTER VII.

THE ETERNAL SONSHIP.

1. DEPENDENCE OF THE SON ON THE FATHER.

§ 35.

THE Son's consubstantiality with the Father, and his peculiar ante-mundane origin in the Father, are the two constituent elements of the divine sonship. The latter implies the Son's dependence on the Father.

As the term "Son of God," so also the other scriptural terms, "Image of the invisible God," "Reflection of his glory," "Word of God," imply the Son's dependence on the Father; an image being derived from its original, the word proceeding from the speaker, etc. This relation of dependence lies also at the basis of the other scriptural expressions relating to Father and Son.

In many passages of the New Testament the term "God" is used, meaning, as appears from the connection, the Father, excluding both Son and Spirit, and calling the Father emphatically "God." Thus in the words of our Saviour himself, e.g. "God so loved the world that he gave his only-begotten Son" (John iii. 16); again, in vs. 17, 18; while in v. 36 and vi. 36 it is said: "The Father has sent"; "The Father, God, has sealed him" (John vi. 27); "Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself" (John xiii. 31, etc.). While it is said, in xvii. 1, etc.:

“Father, glorify thy Son, that thy Son also may glorify thee. I have glorified thee, and now, O Father, glorify thou me.” “Believe in God, and believe in me” (xiv. 1, 2). Thus, in the words of Paul: “We have peace with God through our Lord Jesus Christ” (Rom. v. 1); “God has sent his Son” (viii. 3); “God has not spared his own Son” (viii. 31, 32): “Christ is at the right hand of God, and maketh intercession for us” (viii. 34). So, also, John: “In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him” (1 John iv. 9); “No man has seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him” (John i. 18); “The revelation of Jesus Christ, which God gave unto him” (Apoc. i. 1). It is equally clear that in Heb. i. 1–3, by “God” must be understood the Father.

Some passages of Paul’s writings have been quoted as using the term “God” for the totality of the Deity, Father, Son, and Spirit, especially Eph. iv. 6 and Rom. xi. 36; but a more thorough examination of even these passages shows that “God” means the Father. For in the former of these passages it is expressly said: “One God and Father,” both the Lord (Jesus) and the Holy Spirit being mentioned in vs. 4, 5. So, also, in Rom. xi. 36, since the expression “of him, and through him, and to him” is nowhere used in the Scriptures with reference to the Son, but several times with reference to the Father, as in 1 Cor. viii. 6 and Heb. ii. 10. As to 1 Cor. xv. 28, the words “then shall the Son also be subject unto him” place it beyond a doubt that the following, “that God may be all in all,” refers to the Father alone.

Another proof that the apostles look upon the Father as God, in the highest sense of the term, is gathered from the fact, that when they use the three highest names together, they never say "Father, Son, and Spirit," but "God, Son, and Spirit," thus applying the term "God" to the Father emphatically. Thus in 1 Pet. i. 2: "According to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Also in 2 Cor. xiii. 13: "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all." Also in 1 Cor. xii. 4-6: "Now there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all." Thus John in Apoc. i. 4-6: "Grace be unto you, and peace from him who is, who was, and who is to come; and from the seven spirits, which are before his throne; and from Jesus Christ, who has made us kings and priests unto God and his Father." "The Father, the Word, and the Holy Ghost" (1 John 5, 7) would, indeed, make an exception to this rule; but it is more than probable that the passage in question is an interpolation.

The dependence of Jesus on the Father is expressly taught by the Apostle Paul in such passages as 1 Cor. iii. 23 and xi. 3: "Ye are Christ's, and Christ is God's"; "The head of Christ is God"; the Christ here spoken of being the exalted Saviour.

Of the pre-existent One John writes: "The Logos was toward God." It is true he subsequently calls the Logos also God, but him toward whom the Logos is he

calls "the God" (John i. 1). But not only this, the Father is even called "the God of Christ." Christ himself applies this term to the Father, not only while he was hanging on the cross, but also after his resurrection and exaltation: "I ascend to my Father and your Father, to my God and your God" (John xx. 17); "I have not found thy works perfect before God" (Apoc. iii. 2); "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name" (vs. 12). Also in ii. 7, the correct reading appears to be: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of my God." Whether in Rom. xv. 6; 2 Cor. xi. 31; Eph. i. 3; Col. i. 3, it ought to be translated "the God and Father of our Lord Jesus Christ," or "God and the Father of our Lord," etc., may be doubtful; but in Eph. i. 17, Paul calls the Father expressly "the God" of our Lord Jesus Christ. To say that God is the God of the human, and the Father that of the divine, nature of Christ, and that the God-man has the Father, in common with us, for his God, will scarcely satisfy the demands of a sound exegesis. It is true there is no passage in the New Testament calling the Father the God of the Logos. But, as the exalted Son returned to the same glory which he had (had) with the Father before the world was (John xvii. 5), and as the God-man is no less God than the Logos before his incarnation, the expression "the God of the Logos" is as correct as "the God of the exalted or glorified Saviour."

Since the pre-existent Son of God is "Son," "Word," "image," "reflection," and since he is "toward God," there is no reason why "the God" should not also be called "his God." Let it also be borne in mind that the passages in the Apocalypse do not refer to Jesus in the state of his humiliation, but in the state of his glory, and yet the Father is called "his God."

But these passages, which point to the dependence of the Son on the Father, must never make us lose sight of the great command of our Saviour himself: "Baptize them in the name of the Father and the Son and the Holy Ghost." In this the name of God is applied or reserved for the three hypostases of the Deity. This is for the church a fundamental declaration, containing the institution of baptism, and to be repeated at every baptism. Add to this that John, in his Apocalyptic visions (xxi. 5-7), beholds Jesus in unity with the Father upon the throne, and in i. 8 by the "Lord God" understands Jesus in unity with the Father.

But as it would be opposed to the central idea of Christian doctrine to maintain a dependence of the Son on the Father inconsistent with his true divinity, so would it likewise be in conflict with the deference due the Scriptures to ignore its testimonies concerning the Son's dependence on the Father. Whoever denies the dependence of the Son charges the apostles with exhibiting an imperfect knowledge of Christ, by putting together "God, Jesus Christ, and the Spirit." That the Father should be the "God of Christ," and that Christ himself, as well as his disciples, should frequently speak of the Father as God, without any qualification, would be altogether unintelligible on such a

supposition. Only by maintaining both the divinity of the Son and his dependence on the Father at the same time, is the true scriptural basis adhered to.

The position of the Son in the divine economy, too, constantly reflects his dependence on the Father; for the Son, during his earthly pilgrimage, not only prayed to the Father, did his work, obeyed his commands, drank his cup, but his very coming into the world depended on the Father's sanctifying and sending the Son, whom the latter obeyed (John xi. 41, etc.; xvii. 3, 16; x. 36; Heb. x. 5-9). Again, not only the exaltation of the Son, and his receiving all power in heaven and on earth, depended on the Father's will and purpose, but even after his exaltation the Son continues to profess his dependence on the Father, by appearing before him, and interceding for sinners. The longing of Jesus, while on earth, to return to his Father (John xiv. 28) likewise proves that the Father is greater. He longs to be again perfectly toward the Father (John i. 1, 18), from whom he has proceeded (xvi. 28). The end of the world's development is, that after all things have become subject to the Son, the Son himself becomes subject to him who has subjected all things unto him, that God may be all in all (1 Cor. xv. 28). And this end of the world corresponds to its beginning. Everything, it is true, is through the Son, but of the Father, who has made the world through him. Everything is also to the Son; but even this "to the Son" is modified by the declaration that all things are from, through, and unto the Father (1 Cor. viii. 6; Heb. i. 2; Col. i. 16; John i. 3; Rom. ii. 36).

The declaration of Jesus in John xvii. 3 cannot possibly be understood as implying that the Father alone,

to the exclusion of himself, is the only true God, thus denying his own divinity, since, in this case, it would be in conflict with his whole testimony concerning himself, and would even be suicidal, as only the knowledge of a divine messenger who had a divine nature can be a source of eternal life. The antithesis to the only true God is the false gods deified by man's superstition. It further appears, from this passage, that the Father is also "God," in the highest sense of the term, not only because Jesus praises him as the One who sent him, but because it is the Father, whom Jesus opposes, as the only true God, to the false gods of the world. It is true this prayer was uttered by Jesus in his state of humiliation; but we have seen that the Scriptures use similar terms when they speak of the ante-mundane and exalted Jesus. For this very reason the name "Son of God," by which Christ himself, Paul, John, and the Epistle to the Hebrews express the peculiar substance of Christ, is a most appropriate term, as expressing both Jesus's dependence on and equality with the Father.

However explicitly the apostles teach the true divinity of Jesus, there is in none of their writings the slightest attempt to reconcile it with monotheism; it is not even intimated that the manner in which Christ's divinity can be reconciled with the unity of God, is an unfathomable mystery. It is, on the contrary, taken for granted, that Christ's divinity is perfectly consistent with monotheism, requiring no explanation or proof. We find that the first churches established by the apostles raised many difficulties with regard to the preaching of the apostles, but they nowhere ask the question, whether the divinity of Jesus is compatible with the unity of God. And yet

this question was natural both for the Jewish Christians, who were conscientious believers in monotheism, and for the converted Gentile, to whom the unity of God was a new article of faith. How is this remarkable fact to be accounted for? Paul's language (1 Cor. viii.) is worthy of special note. To heathen polytheism he opposes Christian monotheism in these words: "We know there is none other God but one; for though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), there is to us but one God, the Father, of whom are all things, and we by him" (vs. 4-6). But is not this very confession of Jesus Christ as the Lord, by whom are all things, in connection with the Father, from whom are all things, sufficient cause for suspecting a polytheistic way of thinking? Instead of entertaining any apprehension of this kind, we find the apostle confirming the monotheism of the Christians by this very truth, that they have but one God, the Father, from whom are all things, and only one Lord, Jesus Christ, by whom are all things, while the heathens have many lords and many gods. From this it is evident with what definiteness the Christians viewed the Lord as dependent on the Father. The Father is called God, Christ, the Lord. Of the one God, the Father, the apostle says: "of whom are all things, and we in (towards) him"; and of the one Lord, "by whom are all things, by whom we are." "Christ is the Lord, the Mediator of the first and the second creation, the Father is God, who is the first and final cause of all things; again, Christ is God, but the Father is not only our God, but also Christ's; the divinity of the Son is not incompatible with monotheism, because he is the

Son, who has his origin from the Father"; these were the apostle's views, and they excluded in his mind the very possibility of a conflict between the Son's divine nature and the unity of God. They contain, both for the most fully developed religious feeling and for philosophical criticism, the amplest proofs that bowing the knee before Jesus is no offence against the first commandment. "The unconditioned can be conceived of only as a unit; a plurality of absolutes would destroy the idea of the unconditioned, since we should necessarily regard these several absolutes as sustaining a certain relationship to each other." They must limit each other. But if he, to whom we bow the knee as to the Father, and whom we honor as we honor the Father, is the Son of the Father, begotten of the Father, in substance and will one with the Father, it is out of the question that the Father should be limited by the Son.

The Holy Ghost also is represented in the Scriptures as dependent on the Father. This is likewise implied by his name: "the breathing of God," *πνεῦμα Θεοῦ*, is the term which the language of Scripture applies to him. This indicates his origin in the Father. He is the breathing, i.e. the thing breathed of God. Whether the words of Jesus in John xv. 26, "When the Comforter shall come, whom I shall send to you from the Father, the Spirit of truth, which proceedeth from the Father, he shall testify of me," have reference only to the Spirit's coming upon the apostles, or also to his coming from the Father, cannot be determined. The object of the whole verse is to declare, that, after the outpouring of the Spirit, who testifies of Jesus, no earthly power would be able to prevent the apostles from testifying of Jesus; and as the words "who proceedeth from

the Father" subserve this object best if the Spirit's origin in the Father is included, this interpretation is the better one. Again: as the Son's dependence on the Father appears from the fact, that it is the highest happiness of the Son to be merged in the Father, so the dependence of the Spirit appears from this, that it constitutes his happiness to search the deep things of God (1 Cor. ii. 10). The dependence of the Spirit on the Father is indirectly taught by Christ addressing his prayers always to the Father, never to the Spirit, as well as by the apostles, who likewise never pray to the Spirit, but ask him of the Father, e.g. Eph. i. 17; iii. 16. On the contrary, the Holy Spirit prays in our hearts to the Father, as Christ intercedes for us with him; the Son and the Spirit thus praying constantly to the Father evince their dependence on him. In the last place, as the Son leads our souls to the Father, so is the Spirit also the Father's messenger to man, and the conductor of man to God. The Father sends us the Spirit; it is the adoption by the Father which the Holy Ghost effects in us by begetting us into the divine life; it is the adoption by the Father of which the Spirit testifies to the believer, enabling him to say, "Abba, Father" (Rom. viii. 14-16).

2. CONSUBSTANTIALITY OF THE SON WITH THE FATHER.

§ 36.

One purpose in this paragraph is to develop the other factor of Christ's sonship, the consubstantiability of the Son with the Father, according to the Scriptures.

Here we set out with the words of Christ (John v. 26): "As the Father has life in himself, so has he

given to the Son to have life in himself." In these words Christ confirms his assertion, that "the hour will come when the dead will hear the voice of the Son of God, and those that hear shall live." From this and the whole context it is evident that the Son has life in himself in a sense essentially different from that in which (according to John vi. 53; 1 John iii. 15) every believer is said to have life in himself. Believers receive life from Christ, so that in virtue of their life-union with him they rise superior to death, while Christ has life in himself quickening with his voice whomsoever he will. No believer can say with Christ: "I am the resurrection and the life"; "I am the life; he that believeth in me shall live, although he were dead," and "Whoever liveth and believeth in me shall never die" (John xiv. 6; xi. 25; xiv. 19). He alone is the fountain of life for all, while a believer never becomes a fountain of life; John iv. 14 speaking not of an overflowing of the life received upon others, but of a continued increase of the same life in the believer. The correct translation of John vii. 37, 38 is: "If any one thirst let him come unto me, and let every one drink that believeth in me, as the Scripture says: Rivers of living water will flow from his (Jesus's) belly"; but however it may be translated, nothing more can be inferred from it than the service which one man renders to another by preaching the Gospel to him, the apostles even having claimed nothing more. Yea, the believer cannot even have life in himself in such a manner as to possess it independently; only as a branch of the vine can he bear fruit, according to John xv. 6; if there did not flow from the throne of God and of the Lamb a stream of the water of life, if there

was no tree of life in the city of the new earth, death would still be there (Apoc. xxii. 1, etc.). It is the adoption by which we have life (Rom. viii. 13, 14).

Christ is the fountain of life not only for those who believe in him, he has ascended above all heavens in order to fill the universe with his gifts, and with his life (Eph. iv. 10); part of the universe being the angels (comp. Col. i. 16). "Upholding all things by the word of his power, he sat down on the right hand of the Majesty on high" (Heb. i. 3). He thus merely returned to his original relation to the world, it being he by whom God made the worlds, by whom and for whom all things are created, that are in heaven and upon earth, both visible and invisible; whether thrones, or powers, or principalities, or dominions, all things are made by him, and without him nothing is made that is made. All things are also upheld by him, and both physical and spiritual life is from him (Heb. i. 2; Col. i. 16, 17; John i. 3, 4). This is the construction which Christ himself and his apostles put on his words: "The Father has given to the Son to have life in himself, even as the Father has life in himself." "Even as the Father has life in himself"; as the Father is the source of all life, of all living beings, so also is the Son. For this reason Paul can place by the side of the one God the Father, Jesus Christ as the one Lord, since all things are by the Son, as they are of the Father (1 Cor. viii. 6). As the fountain of life, as the independent dispenser of life, the Son is entitled to the appellation of Lord in conjunction with the Father. The world has its existence only in him, who upholds and fills it with his gifts; in God only man lives, moves, and has his being (Acts xvii. 28); only by

virtue of the condescending love of that God, who is a God not of the dead, but of the living, who enters into a covenant with us, and desires that we should live in him, do we survive death (Matt. xxii. 32; Luke xx. 37). But he in whom the world has its being is the Son. He is not only living, but the fountain of life. Because he calls all things into being and upholds them by the power which the Father gives him according to his will, the apostle says that all things are of and by the Father. But in so far as the Son creates and upholds all things by a delegated power, the Scriptures affirm that all things are created and upheld by him.

§ 37.

The second element in which the substance of the Son is radically different from that of the world and equal to that of the Father, is expressed in Christ's declaration of the glory which he had with the Father before the world was (John xvii. 5) and in the words: "Verily, verily, I say unto you, before Abraham was I am" (John viii. 58). What we call "time," is the world's form of existence, its existence in a constant change, in a state of constant appearing and disappearing, or a constant flow. The world is temporal; apart from the world there is no time, no subjection to change, no necessity of a change, no need of growth or of growing old. There may be changes in God, but they are voluntary, not rising to perfection or sinking to imperfection; since in him there is no want, for him there exists no necessity. Christ, now, by saying of himself that he had glory with the Father before the world was, places himself beyond the reach of time

and the confines of the world. Or is not this declaration of Christ to be taken in its strictly literal sense? Did Christ, perhaps, only mean to say that he was before what is commonly termed the world, before men and angels, but not that he did not belong to the category of the world or of time? This interpretation is not only arbitrary and without regard to the depth of Jesus's prayer, but is altogether inconsistent with the glory which he claims for himself before the world was, with which he now prays that he may be clothed again, and which exhibited itself in his supreme power in heaven and on earth (Matt. xxviii. 18). This declaration of Jesus that he had glory with the Father before the world was, means, therefore, that he was conscious of having a life that had no beginning, not being preceded by a state of non-existence. The other word: "Before Abraham was, I am," places his superiority over time beyond all misconception. The use of the present tense is evidently to emphasize the fact, that he is above time. Since the more immediate object of this remark, viz. the defense of his declaration: "Your father Abraham was glad to see my day," might have been fully realized by the affirmation "before Abraham was, I *was*," the use of the present tense, "I am," deserves the more attention, and is evidently chosen to teach the eternity of his being. In John xvii. 5 the present tense could not be used, because he had not then the glory which he had of his own accord temporarily laid aside, wherefore he prays to be glorified again, but in viii. 58 the present tense was in place, because not his state of glory, but his mere existence is spoken of. The self-designation of Jesus in the Apocalypse, "The first and the last, the Alpha and the

Omega, the beginning and the end," teaches the same truth.

As to the apostles, all passages in which they ascribe to Jesus the mediation of the world's creation, teach necessarily his existence not only before men and angels, before heaven and earth, but before everything that is temporal, consequently before time itself. He who mediates the creation of the world cannot be a part of the world, his existence before all things (Col. i. 17) cannot mean his merely being older than all things; all things that have an existence (ὁ γέγονεν) having come into being (ἐγένετο) by him, he himself cannot have come into being (John i. 3). But as Christ himself teaches his eternity, which may be inferred from John xvii. 5, in express terms (viii. 58), so the apostles also teach it directly. The affirmation, "He is before all things" (Col. i. 17) is analogous to "before Abraham was, I am." The Epistle to the Hebrews (i. 10-12) applies to Christ not only the words: "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands," but also what follows in Ps. cii. 26, 27: "They shall perish but thou remainest; and they all shall wax old as does a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same and thy years shall not fail." The Spirit of Christ is an eternal Spirit (Heb. ix. 14). The world which God made by the Son (i. 2) being called aeons = ages, it follows that he by whom God made it is beyond and above what takes place in time. And how could John speak of him before he was manifested (1 John i. 2) directly as eternal life, if he regarded him as having come into existence (γενόμενος), or as sub-

ject to change? This very term proves, to those who still look for proof, that the expressions "from the beginning" and "in the beginning" (1 John i. 1; John i. 1) are but the popular name for eternity, for a state without beginning. The Son, as superior to time, is distinct from the world in a threefold sense: (a) he is above the necessity of change, while the world is in a constant change; (b) he knows no end, while the world will come to an end; (c) his existence has not been preceded by a state of non-existence, as has been the case with the world. For that the world — as a whole, and not only in its parts — was not before a certain number of years, nor will be after a certain period of time, is to the Christian philosopher an article of faith; although many ingenious and pious men of ancient and modern time, have denied the beginning and the end of the world. Whoever denies that creation is a beginning can only with difficulty interpret passages like the following: "The glory which I had with the Father before the foundation of the world" (John xvii. 5); "He [the Son of God] is before all things" (Col. i. 17); "Christ was fore-ordained before the foundation of the world to be the Lamb of God" (1 Pet. i. 20); "Believers are chosen before the foundation of the world" (Eph. i. 4), so as to bring them into harmony with his system, changing the temporal into an ontological priority. Moreover, the contradiction between a world without beginning and without end, and the leading ideas of the Scriptures is by no means thus removed. In Gal. iv. 4, speaking of the fulness of time, Paul has the history of mankind in view; which to the believer, though in an endless succession of worlds, has beginning and end, and can, therefore,

attain its fulness. But in Eph. i. 10 a fulness of time is spoken of with reference to the entire universe, and the apostle says that the mystery of the divine will proposes to itself to unite all things both in heaven and on earth unto himself in Christ. But how can acons whose succession is without beginning and end have a fulness, or how can an endless line be comprehended in Christ? The infinite from its very infinitude cannot have a central point, nor be divided into units. A body with an endless number of members is a self-contradiction. Only what God has numbered can be thought of by him at the same time. For this reason the doctrine of a succession of worlds, without beginning and without end, contradicts the apostle's declaration that all things are created for God's beloved Son, as the first-born of every creature, the image of the invisible God; or, that all things are of, by, and for God (Col. i. 16; Rom. xi. 36). An endless succession of acons can never reflect the substance of the Son of God, for if innumerable worlds are needed in order to reveal the divine fulness of thought expressed in the Son, each acon, however long, is in comparison with the whole too insignificant to claim any attention, and God's self-revelation in and by his creation becomes a mere sport without result.

Hence, not only every scriptural, but every theistic view of God and the world must reject a creation without beginning or end; a numberless succession of acons is consistent only with pantheism, which alone can properly speak of a development leading to no result, and reduce the interests of individual life, as well as those of the history of the world, to a conflict without victory. It is true, indeed, that the Scriptures promise to per-

sonal creatures a life without end; but this life is not destined to pursue forever an unattainable object, and is, consequently, unlike the painful task imposed by the doctrine of an endless creation; viz. that the ideal of the world should struggle in vain after realization through a numberless succession of aeons. The life of the blessed is, on the contrary, endless, because it is perfect in itself. It still undergoes changes, but is no longer in servitude to time; having nothing more to desire or to renounce, each moment is a realization of its ideal, perfect in its way, and therefore blessed. Although continual changes are still going on, time is in the service of life, and not life in the service of time; God has become all in all. Hence the aeons of the perfect and blessed are neither numbered nor numerable; but the aeons of individual life, being in a state of development, and the aeons of the organism of the world, must be numbered; the time between beginning and end must be measured, lest its development toward its end and object prove futile. Man, indeed, does not know the number of centuries that have elapsed since the creation of the world, or will elapse to its end; but they are not numberless; God knows, and has counted them. Looking from the present there must be a moment which was the first, as well as another which will be the last; prior to the first moment there was no world, and beyond the last there will be no further development; but the external form of the world will be destroyed, and whatever life is left will not consist in the pursuit of an end, but will be a blessed display of vital powers perfect at every moment.

It has been argued, with no good reason however, that an endless exertion of God's creative power is a

necessary consequence of his unchangeableness, since transition from a non-creating to a creating state and *vice versa* would be a change in God. But might not the same be said, with equal force, of God's passing from creating one thing to another, or from the creation of a world to its government? or of his hearing our prayers whenever they are offered to him, or of his coming to a converted sinner, or of his leaving the backslider? This unchangeableness of God would do away with all faith in God's living relation to his world. The scriptural doctrine of the incarnation of the Logos, an incarnation in which he lays aside the glory which he has with the Father before the foundation of the world, is still less compatible with this view of God's unchangeableness. It cannot therefore be that the successive ingredients of the world's life are a form of existence foreign to God. He is the Designer and Creator of the temporal world, and makes his eternal thoughts temporal in it. He has an adequate knowledge of the temporal world, knowing the future as future, the present as present, and the past as past. He is the Ruler of the temporal world, who develops by his breath all the germs of life deposited in the creations of every sphere of the universe; when he turns away from any process of life, it dies; but when he furnishes with new vital powers what is about to die, it revives. His own life is, doubtless, beyond any relation to time, but not his life in connection with the world. While he creates the temporal world, lives in it, and changes it, he is himself subject to no change. He is the King of the acons, living in them. He was no poorer when there was no world, nor is he richer when there is; his life was not one of inactivity before he created the world,

but one of infinitely abounding activity ; nor has his life become laborious by the creation and government of the world, since the government of this temporal world cannot fatigue him whose own divine life is a blessed rest.

Not even thus much can be maintained, that the idea of God excludes every change or succession in the divine life, neither change nor succession being in itself imperfection, but subjection to, or the necessity of, change, i.e. the need of another state, because the present does not answer to its ideal, or the necessity of descending from an exalted position to a lower sphere.

The world is temporal, and thus subject to change. However reluctantly we may part with the present moment of our lives, we cannot retain it ; but this subjection to change has absolutely no place in the independent God, since he, and he alone, produces the fluctuations in his existence. He is whatever he chooses to be. Any change in his existence which he may desire is not therefore in servitude to time, nor can it be said that a desired change proves an imperfect state, since various states may be equally perfect.

§ 38.

With regard to the third *I*, in whose name we are baptized, as well as in that of the Father and the Son, we have no direct statement by Jesus which compares, in all points, with the declaration, "As the Father has life in himself, so has he given to the Son to have life in himself," or with that concerning the glory which the Son had with the Father, before the world was, or "Before Abraham was, I am." We have no positive testimony of either the Spirit's consubstantiality with

the Father or the eternity of his personal existence. If any one should venture, the assertion that the Father has caused the Spirit to proceed from out of himself as a personality in the course of time, to subserve the divine economy, we could not refute him with the letter of any declaration either by Jesus or his apostles.

The Spirit's consubstantiality with the Father is, however, logically inferred from a number of passages of the New Testament. Whatever is therein stated concerning his relation to the Father, to Jesus, and to the believer, is of such a nature as to warrant this inference. As neither the mediatorship of Jesus, nor the fact that he who has Jesus has life, would be possible without Jesus's consubstantiality with the Father, so the Holy Spirit could not accomplish the regeneration of man, whereby he enters the kingdom of God and becomes a child of God,—this being a birth from God himself,—if his substance were not of that of the Father (John iii. 5 ; comp. i. 13 ; Rom. viii. 14). Again, how could the saints be called temples of the Holy Ghost, if the Spirit were not God? (1 Cor. iii. 16 ; vi. 19.) Blasphemy of the Spirit is, for this reason, the unpardonable sin, because in the Spirit God reveals himself as God in his full majesty to man. We infer the consubstantiality of Jesus with the Father from his declaration, that “no one knoweth the Father but the Son, and he to whomsoever the Son would reveal him” (Matt. xi. 27). To this declaration corresponds Jesus's statement concerning the Spirit, that he should lead the disciples into all truth, and what Paul says of the Spirit's searching the deep things of God, and imparting his gifts to every man as he will (John xvi. 13 ; 1 Cor. ii. 10 ; xii. 11). To Paul the Spirit's consubstan-

tiality with the Father is a matter of course, so much so, that he compares the relation of the Spirit to God with that of the human spirit to man (1 Cor. ii. 11). We infer the Son's consubstantiality likewise from the words of Jesus, that no one knoweth the Son but the Father (Matt. ii. 27); and to this declaration corresponds that of Jesus, that the world cannot receive the Spirit, because it neither sees nor knows him; as well as that of Paul, that the natural man does not receive the things of the Spirit (John xiv. 17; 1 Cor. ii. 14). Again, as Jesus says of himself, not only that he knows and testifies of the truth, but that he *is* the truth, since all things that are the Father's are also his, all the thoughts of God being his, and being realized in his manifestation; so John designates the Holy Spirit as the last, highest, and decisive witness of the divine sonship of Jesus, because the Spirit is the truth, i.e. because the counsels, thoughts, and deep things of God are likewise those of the Spirit (John xiv. 6; xvi. 15; 1 John v. 6).

The Son's consubstantiality with the Father is implied in the very term "Son"; so the Spirit is called "the breath" (*ruach*) of God; and one's breath is not less his substance than his seed. It is, indeed, true that there are many breaths of God; the soul of man also being a breath of God (Gen. ii. 7; Isa. lvii. 16), even as there are many sons of God (Luke xx. 37), angels and regenerate men being so called (Gen. vi. 24; Job xxxviii. 7; Luke xx. 36; Rom. viii. 14; Gal. iv. 6); but in antithesis to the many sons of God is the only-begotten, the Son emphatically, as consubstantial with the Father; so also is the Holy Ghost opposed to the many breaths of God and the many spirits, as *the* breath

of God and *the* Spirit of God, because he is consubstantial with God.

In the last place, is not the silence of divine revelation concerning the personal difference between the Spirit of God and God himself during so many centuries, the most eloquent testimony to his consubstantiality with God? It is only because the Spirit is also God that he could appear during the whole economy of the Old Testament as identical with God, who breathes him, till Jesus reveals him at last, on the eve of his passion, as a distinct personality. In the case of the man Jesus, his consubstantiality with the Father was to be distinctly set forth, while his distinction from the Father, who had sent him, to whom he prayed and led mankind, was a matter of course; but in the case of the Spirit, his personal distinction from the Father had to be testified, while his consubstantiality with the Father was, for the wise at least, a matter of course. The Spirit's consubstantiality with God implies also his superiority to time, for which reason his personal distinction from God must necessarily be eternal; the idea that he became personal so many ages or aeons ago being excluded by the very conception of his nature. Had he been personal only from an epoch, he could not be said to be equal with God, who is eternal. As the Son's equality and co-eternity with the Father do not co-exist independently, but are necessarily conditioned by each other, so it cannot be said of the Holy Ghost that he is, indeed, according to the Scriptures, equal with God, but that the Scriptures leave the question as to his eternal personality undecided. It would also be erroneous to suppose that the Spirit became personal in order to subserve the purposes of the divine economy.

It is impossible that the Son, being consubstantial with the Father, should have been begotten, or the Holy Ghost have been breathed, by God on account of the finite world; this would be making the divine life subservient to worldly purposes. He who does not view the begetting of the Son and the breathing of the Spirit into separate personalities as an everlasting act, cannot consistently retain their consubstantiality; Son and Spirit must for him become mere creatures.

The Spirit, then, is also consubstantial with the Father. He searches the deep things of God, which are beyond the comprehension of the natural man. His mode of operation is that of God; his habitation, or rather the place inhabited by him, is a temple of God; and being consubstantial with God, he is also, like God, superior to time.

Moreover, these very teachings of the Scriptures concerning the Spirit enable us to penetrate somewhat more deeply into the Son's consubstantiality with the Father.

We have seen that the Son is the life of the world — the fountain of life for the first and second creations this being the import of his declaration, that the Father has given him to have life in himself, even as the Father has life. As the Father is the fountain of life, so likewise is the Son. Here it may indeed be objected, that if the Father is the Son's fountain of life, and the Son only the world's, both equality and inferiority to the Father are taught. For as the Son is superior to the world, so the Son's fountain of life (the Father) is superior to the world's fountain of life (the Son). From the Father proceeds infinite, creative life, while from the Son proceeds only temporal life. Man, it

may be contended, calls the power which gave existence to the world "Omnipotence," but the Father's power, which begets the eternal Son, is "Omnipotence" in a still higher sense than the power of the Son. Add to this, that the Scriptures do not even declare that the Son created the world, but that the Father created it through him.

A profounder insight into the declarations of Jesus concerning his relation to the Holy Spirit shows that his words, "As the Father has life in himself, so has he given to the Son to have life in himself," have a higher meaning than that the Son is the fountain of life of the world, although this is the sense in which our Lord primarily uses the words in John v. In John xiv. Jesus says of the "other Paraclete," who is to come to his disciples after his departure in his name, in the first place; "I will pray the Father, and he will send him unto you" (vs. 16); "the Father will send him" (vs. 26). But he does not stop here, but goes on to a higher mode of expression: "But when the Comforter shall come, whom I will send unto you from the Father" (xv. 26); and again: "If I depart, I will send him unto you." (xvi. 7). The climax is reached in vs. 13-15: "When he, the Spirit of truth, is come he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that he shall speak. He shall glorify me; for he shall receive of mine and show it unto you. All things that the Father hath are mine; therefore said I, he shall take of mine, and shall show it unto you." The last words, especially, claim our attention. If it were not for vs. 15, vs. 10 might be understood as affirming that it was the Father alone from whom the Spirit heard what he showed unto the

disciples, or it might be supposed to teach that the Holy Spirit would draw exclusively on the Incarnation and the earthly life of the Saviour, or that he would inculcate, above all others, the truth that there is salvation in the name of the Crucified alone. But the Lord says that, because all things which are the Father's are the Son's, the Holy Ghost will take of the Son's, and show it to the disciples. If the Spirit, then, reveals to the disciples the thoughts and decrees of God, they are no more the Father's than the Son's, for which reason the Spirit takes as well from the Son's as from the Father's. For this reason it is Jesus as much as the Father from whom the Spirit hears what he declares. The Spirit occupies here the same relation to the Son which the Son occupies with regard to the Father in Apoc. i. 1: "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass."

The mission of the Spirit by the Son, of which Jesus speaks in his farewell address, is adverted to again by the risen Saviour in Luke xxiv. 49. These declarations of the Scriptures warrant the conclusion, that as the mission of the Son by the Father and his hearing from the Father (Apoc. i. 1) are based upon the Son's having his life from the Father, so the mission of the Spirit by the Son and his hearing from the Son point to the Spirit's origin in the Son. For this reason the Occidental Church is right in teaching that the Spirit is breathed by both Father and Son. For why should the Spirit hear from the Son, if his life and being are not conditioned by the Son?

The words of Jesus, "All things that the Father has are mine," are of such universal import, that not only

the thoughts and decrees, but also the fulness of life of the Father, yea, whatever the Father has, are therein declared to be also the Son's; just as in xvii. 10 the same words imply that the world of personal beings also is both the Father's and the Son's. In John xvi. 15 it is the context which leads us to think mainly of the thoughts and decrees of God, since it is the method of the Spirit's teaching which is here under consideration. Since, however, according to other passages, the Holy Spirit enlightens the believer, and fills him with new life, we are authorized to interpret the words of Jesus, "all that the Father has, is mine; therefore I say, that the Spirit takes of mine," as implying that the life communicated by the Spirit is from the fulness of both Father and Son. And this also leads to the inference, that as the Son is our life, because the Father has given him to have life in himself, so the Spirit fills us with newness of life, because Father and Son give him to have life in himself.

If in John xv. 26 the words, "the Spirit of truth that proceeds from the Father," do not teach, besides his bestowal on the apostles, his own vital proceeding from the Father, there is no passage in holy writ which treats of the Spirit's proceeding from the Father, except that his very name, breath of God, points to this. But he is called both the Father's and the Son's Spirit (*πνεῦμα, ruach*). Paul writes (Rom. viii. 9), "you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. If any man have not the Spirit of Christ, he is none of his"; again (viii. 14), "As many as are led by the Spirit of God, they are the sons of God; for we have not received the spirit of bondage again to fear, but ye have received the spirit

of adoption, whereby we cry, *Abba, Father*"; but in Gal. iv. 6, "Because ye are sons, God has sent forth the Spirit of his Son into your hearts, crying, *Abba, Father*." This interchange of the expressions, "Spirit of the Father" and "Spirit of the Son" as identical, can be accounted for only on the supposition, that as the Spirit is poured out on the apostles by Father and Son, so he also proceeds, as to his own personal life, from both Father and Son. If the phrase, "breath of God," implies his proceeding from the Father, the phrase, "breath of Christ," implies his proceeding from Christ. The idea that Christ sends his Spirit, whom he does not at the same time breathe, lowers the divine life too much to the standard of human affairs.

John (in Apoc. iv. 5) beholds seven lamps of fire before the throne of God, "which are the seven spirits of God," but (in vs. 5, 6) in the midst of the throne the Lamb having seven eyes "which are the seven spirits of God." Again, it is said (iii. 1) of Christ: "Thus saith he who has the seven spirits of God." The Father's Spirit is therefore also the Son's Spirit. Add to this, that (xxii. 17) the Spirit prays from the heart of the church to Jesus, sending groanings (Rom. viii. 26) from the hearts of believers up to God. This prayer of the Spirit to the Son is inconsistent with the Spirit's independence of the Son.

Thus the Scriptures enable us to see that the Son is not only the fountain of life, preservation, and renovation of this temporal and finite world, but also of the Spirit of God, wherein the Son's consubstantiality with the Father is revealed in its highest degree. And yet it is but the consistent development of the term "Son." As a human son would be unlike his

father if he could not beget a son, so it would prove the Son's inferiority to the Father, if he could be only the fountain of life to a world that is unlike himself.

Here it may be objected by the superficial observer, that since the Holy Ghost is not a fountain of life equal to himself, he is not equal to either Father or Son. But the fact that no fourth personality proceeds from the Holy Spirit does not prove that the nature of the Spirit precludes this, but only that, according to the will of God, the whole divine life is to be included in a Trinity. In a similar manner it might be denied that God is Omnipotent because he cannot undo what has been done. As it can form no part of divine Omnipotence to do what is irrational, so it cannot be expected that the third divine *I* should show forth his infinite power by begetting a fourth *I*, if the existence of this *I* is irrational.

§ 39.

The Son is the world's fountain of life ; his life is exalted above time, without beginning, exempt from subjection to change and from decay ; the Son is, conjointly with the Father, the fountain of life to the Holy Ghost : these are the points of the Son's consubstantiality with the Father that we have traced thus far.

From this point, how does the inquiring mind long to look into the inner sanctuary of this consubstantiality, the sanctuary of the substance of the Son, and thereby into that of the Father also ! For the interior of this sanctuary has not yet been disclosed to our view by the ascertained fact that he is the fountain of life to the world. The world being created toward the Son, he had a full insight into the organism of the worlds,

both personal and impersonal, so that he who could apprehend the philosophy of the universe would thereby have approximately explored the Son's fulness of life and thought. But we scarcely know the first elements even of the philosophy of human history. Thus our knowledge of the world as created by the Son and toward the Son gives us a view of the energy of his power, and a faint idea of the ocean of his thoughts and life, the imperfect image of which is the rich organism of the world; but the idea of this is not the sight of it. Nor are we introduced into the interior of his life by our knowledge that he is exalted above time, the eternity of his life being only its form of existence, but by no means its totality, even as our existence in time is only its form, not its substance. The Son's breathing of the Spirit conjointly with the Father is the highest manifestation of his consubstantiality with the Father. But although this breathing of the Spirit is not, like the creation of the world, an external act, but an act of the inner life of the Son, yet even this knowledge leads us only to the threshold, not into the sanctuary of the Son's life, because the inner life of the Spirit breathed by the Son is also concealed from our comprehension.

As the life of a man is not fully described by calling him a spiritual-psychical creature, but whatever ascends and descends in his inmost being, issuing forth from the fountain of his peculiarities, constitutes his being, so the life of God is not comprehended in our knowledge of him as the independent, self-constituted personality. Even our knowledge of God as infinite love, which we have by revelation, does not embrace the depth of his life. He is infinite love i.e., he commu-

nicates the infinite fulness of his life to the Son and the Spirit in begetting and breathing; but what is the nature of this life which he pours into the Son? who can describe its riches? who can reveal to us its fulness? No one is able to do this in this life: "For what man knoweth the things of a man, save the spirit of man which is in him?" (1 Cor. ii. 11^a.) Yea, whoever closely studies himself is obliged to confess that he is far from knowing everything that is in himself. The contents of our own hearts are but imperfectly known to us, but with our spiritual nature, from which the contents of our hearts flow, we are still less acquainted. It is, therefore, conclusive evidence of superficiality and shallowness of mind to ignore haughtily what the apostle says (1 Cor. ii. 11^b): "The things of God knoweth no man, but the Spirit of God." It is, indeed, true that this Spirit who searches the deep things of God, has revealed to us some of them, viz. the depth of God's love for sinners (vs. 10^a); but of the judgments and ways of God toward sinners much remained mysterious even to Paul (Rom. xi. 33); and how much more of the depths of God's innermost life!

The inner depths of Father and Son, then, those depths of life through which they are blessed, remain a mystery for us while in this life, and accordingly, the sanctuary of the Son's consubstantiality with the Father.

But it is, for the present, of the utmost importance for us to know that there are depths as well in the Son as in the Father, and that the Son's are the same as the Father's.

Arianism, by contenting itself with the abstractions of God's being unbegotten and of his aseity (self-existence), but ignoring the innermost depths of God, found

in the begotten Son only a creature. But the Lord himself says : " All that is thine is mine," for which reason the Spirit of God, searching the deep things of God, searches those of the Son as well as those of the Father. This very unity of the depths of life of Father and Son is the inner cause of their conjointly breathing the Spirit.

§ 40.

The Scriptures call God's world-creating act a speaking of God. The heavens are made by the word of Jehovah ; he speaks, and it is done ; his call has established the heavens (Ps. xxxiii. 6, 9 ; Isa. xlviii. 13). The creation of the world is thus designated as an act of God's will, a spiritual act. On the other hand, John calls the pre-existent Son the Logos (Word) of God. There must then, be some similarity between the manner of God's creating the world and that of his producing his Son ; the production is in either case an act of the will, or an act of the spirit.

This similarity, however, presents but one side. If the world and the Son had been produced in a manner altogether similar, there would be no room for that infinite distance between the Son and the world, in consequence of which the Son is unchangeable, like God ; while the world is under subjection to time, the Son has life in himself, so that he is the Mediator of the origin and preservation of the world, while the world is without life in itself, having its life in the Son.

This difference, therefore, between the producing of the Son and of the world is expressed by the very term " Son." A son is of the seed of his father ; it is the father's substance which reappears in the son. The

expression "reflection of the Father's glory," made use of in the Epistle to the Hebrews, also presupposes the sameness of the Son's nature with that of the Father.

The two views of the Son, which are exhibited in his designation as "Word" and "Son," must be compared in order to convey a correct idea of the begetting of the Son by the Father. This is both a speaking and a producing, or it is a spiritual producing, a productive act of that God who is spirit.

In man, too, these two kinds of producing are found. Man imitates the creative act of God. God utters his thoughts, and the world is made, and man strives to express his mind by words, deeds, works of art, etc. And as it is in the case of the world's creation by God, God, indeed, realizing his fulness of thoughts in the world, so that it exhibits to the thoughtful observer the invisible being of God, although the world is only a meagre image of God, while the Father's real self appears in the Son: so is it with man; the production of the artist's work, or whatever man may bring forth from his very inmost soul, is but the shadow of man, while his full and real image re-appears in his son. With man, begetting is a physico-psychical act, while the production of a work of art by the artist is a specifically mental act; so God's act of creating the world is mental, while that of begetting the Son is both mental and physical.

God creates the world by the act of his will, calling into being what is not, in order to represent the fulness of his thoughts materially; but God begets his Son while his will causes his own substance to be developed into a second *I* or *personality*, that is, God of God,

because of the same substance with God. If we compare God with fire or light, it is light of God's light, fire of God's fire, which is developed into a second *I* in the Son.

§ 41.

We have seen above, that it is the Son's dependence on the Father which, in apostolic times, left no room even for the question, whether or not Christianity was opposed to monotheism. But in the Son's consubstantiality with the Father we have the reason, for which Christ commands his followers to honor him as they honor the Father. The Apostle Paul desires for the newly-established churches peace and grace, both from the Father and the Lord Jesus Christ, and represents Christians as men who call upon the name of the Lord; for which reason also the apostles trace to Christ's presence in the believer, and his glorious coming, the origin, growth, and completion of the divine life; and, according to the Apocalypse, the inhabitants of heaven praise the Lamb as they do the Father; and finally, the apostles call him directly God; and the risen Saviour himself approves of this title, when applied to him by Thomas.

It is, indeed, true that the Father's life proceeds from himself, while that of the Son flows from the Father; this being implied in the term "Son," to whom the Father gives to have life in himself. Aseity (*a se ipso*) is the Father's exclusive prerogative. For this reason the New Testament so often calls the Father God, instead of reserving this term for the whole Trinity; for this reason John calls the Father "the God" (ὁ θεός), while he calls the Son "God" (θεός);

for this reason the New Testament represents the Father as the God of Jesus Christ. The divine attributes, too, have a somewhat modified meaning when predicated of the Son.* In so far as the Son is without beginning or end, unchangeably exalted above time, he is eternal, like the Father; but this, his eternal life, he has received from the Father, while the Father's eternity is based upon his aseity; the Son's is the gift of the Father. In so far as the Son is unchangeable in his will, and exalted above apostatizing from himself, he is holy, like the Father; but the Father's will is holy because it is unchangeably one with the law given by the Father to himself, while the will of the Son is holy because it is unchangeably one with the law given by the Father to the Son. The perfection of the Son's will is, that it is unchangeable "toward the Father," "in the bosom of the Father," or that it is unchangeably obedient to the Father, or that it is unchangeable in the direction; "I thank thee Father for so it seemed good in thy sight" (Matt. ii. 25, 26; Heb. x. 5-9). Thus also those attributes are modified which we ascribe to God with regard to his relation to the world. We ascribe omnipotence to the Son, because the world has been created by him, but distinguish it from that of the Father, because the Scriptures declare that the world, though made by the Son, is from the Father, or because the source of life, by virtue of which the Son created the world, was given him by the Father. With respect to the omniscience of the Son, the title of the Apocalypse is very remarkable: "The revelation of Jesus Christ, which God gave unto him" (i. 1). The acknowledgment of the Son in his state of humiliation, that he did not know the day or hour of his

second advent (Mark xiii. 32) cannot possibly be true of him in his state of exaltation, for as he is the Ruler of the universe, he must be omniscient ; but he derives his knowledge from the Father ; and the laws, ways, and times of the Father form the object of his knowledge, while the Father's omniscience is the knowledge of things ordained by the Father himself.

But notwithstanding all this, the Son's consubstantiality with the Father is real. Its basis or foundation is this : that it is God's own substance, or nature, which, by the will of God, is organized as a second *I* ; the fact that the Father's fire of life flows from himself, whilst that of the Son flows from the Father, does not affect it. If we compare the nature of God with fire or light, we find that the Son is fire of this fire, light of this light ; add to this, that it is this stream of fire or light *in its fulness* which constitutes the Son, and not mere particles of it. The soul of man is, according to the Scriptures, also of divine nature ; for "the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul" (Gen. ii. 7) ; and, "we are also his offspring" (Acts xvii. 28). As this stream of life issuing from the Father and constituting the second *I*, the Son is exalted above time, and has life in himself, as the Father has life in himself ; the Son being thus life of life is God of God. The Father is God in antithesis both to the world and the Son, while the Son is God of God in antithesis to the world. The world has been created through him, is preserved by him, and the world of sinners lying in death receives new life from him. Hence it appears that this Mediator between God and man cannot be an intermediate being between God

and man. An intermediate being between the God of life and the world created by him, which has no life in itself, but only in God,—an intermediate being between both, and equally distant from both, is an absurdity. The distance between God and the world is infinite, a halfway between them is, consequently, out of the question. The Son does, indeed, resemble the world in being, like the world, the Word of God, and owing his subsistence to the word of God, also in not being of himself, but, like the world, by the will of the Father.

• And it may be owing to this resemblance of the Son to the world that he could become its Mediator, yea, even enter into time and become incarnate. But as the Son has his existence in such wise from the Father, that he is the stream of life itself, flowing from the Father as a second *I*, and thus has life in himself, while he is, at the same time, the life of the world, both as to its creation and renovation, it is manifest that the distance between the Son and the world is also infinite. The Son has his origin in God, but his origin is so entirely different from that of the world, that even by virtue of this origin the Son is God in antithesis to the world. But the highest proof of the real divinity of the Son is, that he is the source, not only of the finite life of this world, but also of the infinite life of the Holy Ghost.

Thus we see how fully these two great truths harmonize: 1. The unity of God; for the Father is also the God of the Son and the fountain of the Deity; 2. The divinity of the Son; for the Father gives to the Son to have life in himself, as the Father has life in himself; again, What is the Father's is also the Son's.

For us creatures the most practically important

point in the Son's divinity is, that he is the fountain of the world's life, as the Father has given him to have life in himself. He being our life, we bow to him in thanksgiving, praise, and adoration. If we are asked, why Jesus commands (John v. 23) that the Son be honored as the Father, the context gives the answer: because the Son, like the Father, quickeneth whom he will, and the Father has committed all judgment to the Son. If the question is asked, why the Apostle Paul (1 Cor. viii. 6) places side by side with the Christian confession of the Father as the only God the confession of Christ as the only Lord, the context answers: we believe in Christ as the only Lord, because all things were made by him, including ourselves, but we believe in the Father as the only God, because all things are of him, and we toward him. The Father is the fountain (*fons Deitatis*), but the Son is included in the being of Jehovah; otherwise he could not be called the only Lord, nor could all things be created by him.

3. THE ACT OF THE SON'S GENERATION AN ETERNAL ACT.

§ 42.

The ancients expressed the substance of the Son by saying, that he was being begotten by the Father eternally. This term does not, indeed, occur in the New Testament, but is fully sustained by its teachings, being the suitable expression of what Jesus and his apostles teach concerning the nature of the Redeemer. Both the Son's dependence on the Father and his consubstantiality with the Father are expressed therein; for the begotten is dependent on him who begets, but partakes of his father's nature or substance. An eternal

begetting being claimed for the Son, he differs from the world by being exalted above time, above having a beginning, and above decay; yet in this sense, that the Son's eternity is not like that of the Father, based upon his aseity, but upon an eternal giving by the Father.

A misconception of the eternal generation must, however, be guarded against. For an unscientific view conceives of this act as if the Son had been begotten of the Father before all ages, but still fixes upon a point anterior to these ages, in which the act of begetting took place, and prior to which the Son existed in independent glory with the Father. That according to this view the Son is not eternal, but only older than the world (by how many ages is of no account) is self-evident.

When this view is closely examined, and its inconsistencies pointed out, its advocates say that this generative act of the Father is a mystery, involving a kind of contradiction, as a son must be younger than his father, and Jesus is said to have been begotten of the Father without beginning.

Of this answer only thus much, however, is true, that to our present mode of thinking, or to the sensual shape of our thoughts necessary for our spiritual-physical nature in its present stage of development, generation seems to be identical with calling into existence what did not exist before, whence the opinion has arisen that the cause must in every instance necessarily be older than its effect, or the effect younger than the cause. And so long as our thinking is done by means of the brain, a physical substance, our thoughts cannot divest themselves of this idea, and we must, accordingly, look upon every effect as the coming into exist-

ence from a state of nonentity, consequently as something that has a beginning. But how is it with the thoughts and the self-consciousness of God? Are they not called forth by God? No one will deny this. But was there ever a time when God was without self-consciousness and without thoughts? Certainly not. Hence it is evident that there must be in God a producing not subject to time, and productions which have no beginning. And if so, the eternal generation of the Son offers no insurmountable difficulties. Yet we are compelled to admit that the idea of an eternal generation, when closely analyzed, presents a difficulty which we may hardly be able to solve in our present stage of existence, a difficulty which is not presented to our thought only in so far as this passes through a physical medium. The truth of an eternal generation is not of course affected thereby; for it follows logically from the testimony of Jesus concerning himself, that he knew himself as the eternal Son of God. The eternal generation is an eternal truth, even if it transcends our present ability of comprehension. We have here, then, an illustration of the truth uttered by Paul, that our knowledge is imperfect. And where should the fragmentary, inorganic character of our temporal knowledge be exhibited rather than in connection with the inner life of the Deity? John says (Apoc. xix. 12, etc.) that the name "Logos of God" is only that by which he is called, but his real name knoweth no one but himself; and in vs. 12 the Lord himself styles the name which he will write upon the conquerors a new one. Yea, even the new name that will be given to the conqueror, i.e. the glory that is granted to him, is known only to him who receives it (ii. 17). There would be no har-

mony between our temporal existence and our knowledge, if we were able to attain a perfect knowledge of the inner life of God while in this life, and before we become like God (1 John iii. 2).

The eternal generation is not only without beginning, but also without end. Had his begetting an end, it would expose the Son to a change; the relation of his life would from the moment of this end be different from what it was before; his life would comprise two sections, that of being begotten and that of being no longer begotten; nor would this change be based upon a free act of his love, like his incarnation, but it would affect the very life of the Son. If thus brought under the law of time by the Father's act of begetting him ceasing, it would be of no more interest to maintain his being begotten without beginning. His exemption from the limitations of time, claimed by the Son for himself, when he says "before Abraham was, I am," would thus at once fall to the ground. We should thus be unavoidably forced to conclude that Christ is only the first of all creatures, a doctrine which saps the very foundation of his mediatorship, and of our redemption and faith in him. He is being begotten, therefore, not only without a beginning, but altogether beyond and above time. Or, as we are unable to designate things beyond time by their proper terms,—as our thought is inseparably connected with images expressing thought in the form of time and space, and all our expressions being taken from time and space—eternal generation is as much a present as a past or future act.

But this very fact creates new difficulties. For if the life of the Son is a continual flow of life into him from the Father, how can it be said of the Son, as he

himself says, that he has life in himself, and wherein consists his difference from the world? And if it is the Father who, in an everlasting now, organizes the stream of life from himself into a second life and a separate personality, how can this be reconciled with our idea of spirit, spirit determining itself by its own will and calling forth its self-consciousness by its own act? And the Son is spirit, like the Father.

The world is supported by the word of God's power. It is God in whom we live, move, and have our continual being. But the relation of the created world to God is evidently different from that which existed between God and the world during the act of creating the latter; otherwise how could that be understood which the Scriptures declare concerning the sabbatical rest of God? This very change of the world's relation to God from the moment of its completed creation, or its partial independence from that moment, enables us to understand how man can have the power of free self-determination. And this self-determination is the highest prerogative of man, the characteristic difference between him and the brute, including, as it does, the power to love God. We can love him only whom we might also hate. In the next place, how can we account for our consciousness of guilt, for our longing for the pardon of our sins, if the existence of the world were an uninterrupted act of creation? The doctrine that the preservation of the world is a continued creation of it makes God the author of sin, destroying all real difference between virtue and vice; yea, by this doctrine not even man's self-consciousness can be accounted for, since it destroys his liberty; for every thorough examination of self-consciousness teaches that

to know ourselves is an act of free self-determination. In the last place, the doctrine that the preservation of the world is a continued creation destroys the very idea of creation, since God's creating activity would thus always fail of its result.

These propositions are unquestionably calculated to place the difficulties of the notion of an everlasting generation in a clearer light. Of the world which has its life not in itself, but in the Son, it must be said, that it has, after it is created, a relative independence, since otherwise the liberty of both men and angels were incomprehensible ; but of the Son who has life in himself, and hence, is the life of the world ; of the Son, who is nothing but liberty, personality, and spirit ; of the Son, whose holiness consists in his voluntary and unchangeable submission to the will of his Father, of this Son how can we say, that he is being begotten forever, his life proceeding, without time and change, from the Father ? Where is the solution of the conflict between the passivity of being begotten and the activity of being personal, spiritual and holy ? Where is the harmony between an everlasting receiving from the Father and the eternal possession of life in himself ?

We know, indeed, from our own experience, that the more we give up our own will in order to make the will of God the ruling principle within us, and the more fully we receive the life of God into ourselves, the nearer we approach true liberty, the clearer is our self-consciousness. But this very giving up of the natural will implies that we are comparatively free, that the act of our creation is complete and cannot be continually repeating itself, and this our experience does not, therefore, help us to understand the liberty

of the Son, whose begetting by the Father is at no time complete, but is an everlasting act.

The result of our investigation is, therefore, this, that the generation of the Son by the Father is an act in which the passivity of being begotten does not exclude, but include, independence of life for the Son, or his self-determination and liberty. This is the deepest mystery, though often overlooked, in the relation between the Son and the Father. The Scriptures tell us why we must honor him who has no ascity, even as the Father, or as God, viz. because he has life in himself, so that the life of the world, yea, even that of the Spirit, depends on him. The Scriptures also teach us how the Son can be God even as the Father, without injury to monotheism. If the Son is begotten in an eternal *now* by the Father, and the Holy Spirit is breathed in the same eternal *now* by the Father and the Son, if, moreover, the Son and the Spirit are forever in their fountain "toward the Father," or "in the bosom of the Father," so that a relation, not only of the warmest love, but of a real life-union subsists between them (John xvii. 21; Apoc. i. 8; xxii. 3, etc.), their relation to each other cannot be measured by the existence, side by side, of a human father and son; the unity of the original fountain is safe, and the possibility of mutual limitation excluded, while the demands of monotheism are thus fully accorded. But *how* the Son's independence of life, his personality and liberty, can be reconciled with his receiving his life eternally from the Father will remain, in all probability, an unsolved mystery until our fragmentary knowledge shall have ceased, and we shall have passed from faith to sight; for our earthly sphere of knowledge, which is the mirror of our knowl-

edge of divine things, affords no analogy to a similar kind of generation.

This is a mystery similar to that of the eternal unity of liberty and necessity in the being of God. The unity of liberty and necessity presents itself to us in our present state as the result of time. That sanctified souls cannot at last do otherwise than live in God, and that this necessity is only their true and perfect liberty, we can adequately comprehend ; but how he who exists of necessity, and cannot be other than he really is, or possibly will anything but what he really wills, can be eternally free in his will and state of existence, no one can understand, although every thoughtful mind clearly perceives that God is, and must be, as free as he is under necessity.

§ 43.

One of the two *I's*, which the Scriptures represent as being equal with God, being called "the Son of God" and "the Word of God," while the other is called "the breath of God," implies, that though both are co-equal with God, God of God, light of light, issuing forth in an eternal present from the original fountain of life, yet they differ from each other in their substance and consequently, also in their origin.

The same difference appears also from their respective positions in the divine economy. All things are created in the Son, i.e. by him and for him ; all things owe their existence to him ; he upholds all things by the power of his word ; in him is the life of all things. And this universal fountain of life was the light of the personal creature, and especially of Israel. Then the Son of God becomes incarnate, as the Son of Man, and sub-

mits to death. And after his glorification, with the glory which he had with the Father before his incarnation, he still remains the Son of Man, in whom the fulness of God dwells bodily. He is now the vine, out of which the faithful grow as branches, the Head of the church, the Judge of mankind, and, finally, the Bridegroom of the church; but he is also the head of all spheres of personal existence. Whatever there is in heaven and on earth God unites in him, as all things from their first start look toward him, that they may represent in their total organism all the fulness of God's thoughts as centred in him. Of the Holy Spirit we nowhere read, that in or by him all things were created, or that they have their life in him, but that he employs himself in developing and shaping the creature (Gen. i. 2; Ps. civ. 29). It is Christ who leads the Israelites through the wilderness, and appears to Isaiah in the temple, but it is the Spirit of Christ who enlightens the prophets; it is the Spirit of God who sanctifies the heart (1 Cor. x. 4; John xii. 41; 1 Pet. i. 11; Ps. li. 13). The Logos becomes incarnate, but the Holy Spirit is employed in preparing him a habitation in the womb of the Virgin Mary, and anoints the Incarnate for his public ministry. After the glorification of Jesus, the Holy Spirit identifies himself so much with the believer that God, by searching our hearts, knows what is the will of the Spirit ruling within us, although he unites with the bride in praying to Jesus that he may come (Rom. viii. 27; Apoc. xxii. 17); at the same time, it is only Christ who is called the vine with the branches, the Head and Bridegroom of the church. The New Testament, in speaking of the various gifts imparted to believers, calls the Holy Ghost the giver; but regeneration or the new life is so ascribed to both, that Jesus

appears as the fountain, and the Holy Spirit as the agent or dispenser.

However difficult it may be to draw an exact line of demarcation between the agency of the Son and that of the Spirit, as represented in the New Testament, the following propositions seem to follow logically from what has been said: 1. The Logos is the fountain of life of the universe; all things are created by him and continue to exist in him, while the development and shaping of individual life is the Spirit's prerogative; 2. As the Logos is the world's fountain of life, so likewise it is he who has such an inward affinity with the world that, at first, he can appear in theophanies to man, then become incarnate, and after his glorification be the fulness of God in a bodily organization; 3. For the same reason is the glorified Son, in an especial manner, the fountain of life for the psychico-physical man; for being really and truly human, new life flows from him into psychico-physical humanity. That after his glorification a fountain of spiritual and bodily life flows over into humanity, is also based on the fact, that with this glorification a new epoch commences for the indwelling of the Holy Spirit, human nature being now penetrated in a psychico-bodily manner by Jesus, and therefore accessible in its very roots to the purely spiritual agency of the Holy Ghost. This difference in their position in the divine economy points to a difference in their inward natures, and also in their procession from the Father.

But these inward peculiarities are left unexplained in the Scriptures. And thus the transcendental nature of the idea of an eternal generation presents itself in a new light, since he alone could thoroughly comprehend it, who could point out the respective peculiarities of the Son and the Spirit.

SECOND SECTION.

THE SON OF GOD ON EARTH.

§ 44.

IN the first section the testimony of Jesus and of his apostles concerning Jesus's divine sonship has been examined. He is the Father's only Son, of the same substance with the Father, who was in glory with the Father before his incarnation, yea before the foundation of the world; he is being begotten by the Father in love from his (the Father's) substance in an everlasting *now*. But he who affirmed these things concerning himself stood as man among men when he gave utterance to these truths; he called himself not only the Son of God, but also the Son of Man. After he had finished his work, the Son of God, who was at the same time the Son of Man, returned to his former glory, remaining, however, a true man. For these reasons we must, in the second section, make the Son of God, as man, the subject of our inquiry; in the third, the Son of God after his return to his original glory, in which state he remained the Son of Man.

And after having thus viewed our Prince of life in his three stations of life, we shall ask the questions, *how* he descended from his glory to earthly humility, *how* his humanity developed itself and, finally, *how* he returned from this state of humiliation to his original glory.

CHAPTER I.

THE TRUE HUMANITY OF JESUS ON EARTH.

§ 45.

THE very term "Son of Man," by which Jesus usually designates himself, implies that he was really and truly man. The same truth is confirmed by his whole history, and in a number of positive declarations of the Lord presented in marked features to our view. It is of great importance to examine these features closely, since it is one thing to believe in Jesus's real humanity in general, and quite another to understand it properly as to its contents and substance. Born of a woman, in all the helplessness of a child, "the child grew and waxed strong in spirit; and the grace of God was upon him" (Luke ii. 40). When twelve years of age he is, like a child, of opinion that the theologians of Jerusalem can answer his questions, he entertains the childlike opinion that in Jerusalem, more than at Nazareth, he is about his Father's business (compare with this the view which he expressed as man in John iv. 21-24), and therefore thinks that his parents should not have sought him at all (ii. 46, 49). When thirty years of age, he is baptized by John the Baptist, and thus solemnly inducted into office by the God-appointed herald; a ceremony which has no meaning unless he was really and truly man.¹

¹ Mr. Gess expresses views on the baptism of Jesus different from these; he says: "Jesus, by submitting to John's baptism declares, that as a man, a real soul having its own will, a soul clothed in flesh and blood, feeling

This testimony of Jesus concerning his true humanity, given by his submitting to John's baptism, is directly confirmed by God himself, the Holy Ghost descending and abiding upon him (Matt. iii. 16; John i. 32). If the incarnate Logos had not been really and truly man, he would not have been in need of this unction with the Spirit and power of God (comp. Acts x. 38). It was this Spirit poured out upon him after his baptism which showed him the ways and times of his Messianic ministry and sufferings, which led him after his baptism into the wilderness (Matt. iv. 1; Luke iv. 1), and in whose power he went from the wilderness to Galilee (iv. 14). By his forty days' fast in the wilderness also he confesses the reality of his humanity; for only as a real man did he need to count the cost of the tower to be built by him, preparation for victory over such an enemy proceeding only from fasting and prayer (Matt. xvii. 21). Again, the temptation of Jesus by the devil rests on the (abstract) possibility of his sinning; if it had been absolutely impossible for him to fall like other men, Satan's temptation would have been an act of folly, not worth recording by the evangelists. And how could Matthew represent this temptation as in keeping with the designs of the Divine Spirit (iv. 1) if Jesus absolutely could not sin? For one who cannot fall, it is mere play to be tempted. Yea, even the miracles of Jesus are confessions of his dependence, for

pleasure and pain, and shrinking by an inward necessity from pain, he can be fully sanctified only through a series of divine trials, renunciations, and self-denials, through continued sufferings and, at last, through submitting to the king of terrors." This view of Christ's baptism Mr. Gess derives from, or bases on, Luke xii. 50. But disapproving of some of his ideas *in toto* as unscriptural, and leading to serious errors if consistently carried out, we have given in the text Dr. Neander's views of Christ's baptism, which are also our own. — TR.

before he healed the deaf-mute, he looked up to heaven and sighed (Mark vii. 34), and at the grave of his friend Lazarus he ascribed his miracles positively to the efficacy of his prayer (John xi. 41, etc.).

With this fully agrees his declaration: "The Father loveth the Son, and showeth him all things that himself doeth" (John v. 20); and again, "Neither has this man sinned, nor his parents, but that the works of God should be made manifest in him" (ix. 3); "Believe the works, that ye may know and believe that the Father is in me, and I in him" (x. 38); "The Father, that dwelleth in me, does the works" (xiv. 10). Jesus was, then, not himself the source from which his miraculous powers flowed, but he obtained them from the Father in answer to his always accepted prayer (comp. what Peter says in Acts x. 38: "God was with him, whereby he was able to do good and heal all that were oppressed of the devil"). A pre-eminently noteworthy proof of Jesus's real humanity is his susceptibility of joy and sadness. Beholding the profanation of the temple, he is seized with holy anger (John ii. 17), the Pharisees, by seeking signs, cause him to groan inwardly (Mark viii. 12), seeing the tears of Lazarus's sisters and approaching his grave, he is twice overcome with grief (John xi. 33-38); the sight of Jerusalem also causes him to weep (Luke xix. 41). The accomplishment of his baptism filled him with fear (Luke xii. 50), which was so vividly depicted on his countenance during his journey from Galilee to Jerusalem, that his disciples trembled (Mark x. 32). This inward struggle being as severe as he could sustain, he called Peter a Satan for endeavoring to persuade him to swerve from his duty (Matt. xvi. 13). At the approach of the last

struggle we find his mind, now in a state of the loftiest serenity, and now almost bordering on hopelessness. Scarcely has he openly declared himself before all the people as the Messiah, by his public entry into Jerusalem (John xii. 12-14), when he is forcibly reminded by the presence of the first Greeks, that his activity as a teacher has reached its close, and that the time has arrived for him to work by his death; a thought which affects his soul so powerfully that he has to stand still and ponder whether he should not pray to his Father to save him from this hour (John xii. 20-27). He learns now to its fullest extent, what it is to be our predecessor in hating one's own life (vs. 25). His discourses on the last evening all, indeed, breathe a spirit of melancholy, but yet what a contrast is there between the lofty solemnity with which he institutes the last supper in place of the pascha, thus presenting himself as the centre of the ages, and the deep sorrow caused by the infamous act of Judas, which is to bring about his death (xiii. 21); the sublimity with which he dwells on the blessings of his death and pronounces the intercessory prayer, and his trembling in the garden of Gethsemane. Having already told his disciples, "The hour is come that ye shall leave me alone, but I am not alone, for the Father is with me," and having before his Father acknowledged the necessity of his sufferings, and his willingness to undergo them, in these words: "For their sakes I sanctify myself, that they also may be sanctified through the truth" (xvii. 19), he now entreats his disciples in these words: "Watch with me, for my soul is exceeding sorrowful, even unto death," and prays to his Father to remove the cup from him, if it be possible (Matt. xxvi. 38, etc). In

the very agony of death he desires to quench his thirst ; gives utterance to the complaint of being forsaken by his Father, commends his spirit into the hands of his Father, and confesses thereby that he really sinks in death, into night and helplessness, so that another must keep his spirit. We conclude with two declarations of Jesus, which form, as it were, the doctrinal key to what has been said, and also receive therein a lively commentary ; they are recorded in John xvii. 5 ; vi. 57. From the first it is evident that Jesus, during his pilgrimage on earth, no longer possessed that glory which he had with the Father before the world was, and that his restoration to his former state was not his own, but the Father's act, since he prays the Father to do it. In the second, "As I live by the Father, so he that eateth me shall live by me," Jesus assigns to himself the same relation of dependence on his Father, as to believers on himself, whose indispensable food is his own flesh and blood ; as we have nothing and can do nothing without Jesus (John xv. 5), so Jesus is nothing without the Father. But how much does this declaration differ from what Jesus says in John v. 26 : "The Father has given to the Son to have life in himself, just as the Father has life in himself." The former of these passages speaks of the earthly Jesus, the second refers to the Son's eternal relation to the Father.

§ 46.

No thorough student of the Bible can fail to recognize as a special proof of its divine origin the manner in which it emphasizes, in its instructions on human and divine affairs, the most opposite truths equally, while a merely human contemplation of truth is apt to over-

rate one side of it at the expense of the other. God's exalted majesty and deep condescension, the zeal of his holiness and the affability of his grace, man's high dignity and nothingness, his dependence and liberty, God's absolute sovereignty and entire freedom from man's sin, the depth and salvability of our lost condition, all these opposites, which human wisdom is in the habit of tearing asunder, the Bible, even the Old Testament, enforces with equal earnestness and rigor. It is especially worthy of note, that the scriptural rules for practical life insist with the utmost emphasis on man's turning from his natural worldliness to a state of heavenly-mindedness, while they teach him, at the same time, to look upon all the good things of this world as gifts of God, to be received with thanksgiving. No other morality than that of the Bible has discovered the narrow path which leads safely through worldliness and ascetism, without turning to one side or the other. Let it be borne in mind, e.g. with what rigor the scriptures insist upon the purity of the matrimonial relations, and how highly they extol them, by making them the type of the church's relation to Christ. But the manner in which a system of morality treats matrimonial relations is without any doubt the safest criterion of its intrinsic worth.

After what has been said in the preceding section, it is no longer a matter of surprise that the apostles viewed the development of their Master's life as really human; his whole life furnished them daily proofs of the reality of his humanity (comp. 1 John i. 1). The consciousness that Jesus is the world's Redeemer, the author of a new life and pattern of holiness directed, accordingly, the minds of the apostles with intrinsic

necessity to the great fact, that this Son of God was also really and truly man, since his humanity was the basis of his whole redemptive work. Yet it is worthy of our highest admiration that the apostles, while they make the divinity of Jesus the foundation of our salvation, equally emphasize his real humanity. It is well known, that Christology, as it has been developed by the church, has indeed never been guilty of encroaching upon the humanity of Christ, but has yet apprehended but slowly what is included in his humanity. Yea, notwithstanding the development of many centuries, modern (orthodox) Christology is so constructed, that docetic inferences can scarcely be avoided. And have not many Christians to confess from their own experience, that in the time of their first love they emphasized the divinity of their Master, while they underrated his humanity? Earnest thought and reflection will correct this error; but the first love of the apostles was never guilty of such one-sidedness.

Peter, while he declares it an impossibility that the Prince of life should have been held of death, speaks of the Father as having loosed the pains of death (Acts ii. 24; iii. 15).

Paul knows that Jesus, before he entered upon the form of existence of a servant, was in the shape of, and equal with, God, and that all things were made by him (Phil. ii.; 1 Cor. viii.; Col. i.). Even during his pilgrimage on earth his inward being is the "Spirit of holiness," i.e. the Spirit of God (Rom. i. 4). Notwithstanding this, however, the apostle speaks distinctly of him as a "man." "There is one mediator between God and men, the man Christ Jesus" (1 Tim. ii. 5); "By one man came death, by one man the resurrection

of the dead" (1 Cor. xv. 21); "If through the offence of one many be dead, much more the grace of God and the gift by grace, which is by one man, Jesus Christ, has abounded unto many" (Rom. v. 15). In the same passage in which the apostle speaks of Jesus passing from his divine form of existence into that of a servant he represents his (Christ's) restoration to glory as the reward of his human moral obedience (Phil. ii. 5-11). The same apostle uniformly ascribes the resurrection of Jesus to the Father. This unvarying type of Pauline doctrine, as well as of that of the other apostles, is of the utmost importance in the true construction of Christology, which the church has not yet fully appreciated. From Eph. i. 19, etc. especially, it appears how much stress the apostle lays on the fact that it is the Father who raised Jesus from the dead. The apostle here presents the resurrection of Christ as a proof of the superabundant power of God, and compares with it the quickening of humanity from a state of death in sin; he desires Christians to learn from the resurrection of Jesus what God's power can do for them. Christ's death was, accordingly, real, involving all the consequences of death, a real prostration in impotence and helplessness.¹ This is the most important, but not the only, truth that we gather from this statement.

The Epistle to the Hebrews also represents Christ as him by whom, in his antemundane existence, God created the world, and in chap. i. calls him directly, God. The inward being of Jesus is also, during his earthly existence, "eternal Spirit." And yet it is especially

¹ The reality of Christ's death must, however, not be construed as excluding the possibility of his rising of himself, according to John x. 18.—
TR.

this epistle which stamps both his outward and inward life as wholly human. The author showing, in the first part of his epistle (from i. 4 to ii. 18), to the Hebrew Christians with what reverence they ought to listen to the gospel of Christ, since he was higher than all angels, takes, at the same time, occasion to warn them (ii. 9-18) not to be offended at the Son of God humbling himself unto death, since it became God to make the Captain of salvation perfect through suffering (vs. 10). The writer continues, he that sanctifieth, as well as those who are sanctified, is of the seed of Abraham (v. 2) and therefore, like them, partook of flesh and blood, in order to destroy by his death the prince of death, and to set free the slaves of death (vs. 14, 15), not the holy angels, but the seed of Abraham which was subject to death, being the object of his pity and commiseration (*ἐπιλαμβάνεται*). Thus the author ascribes to him flesh and blood or humanity, as being necessary to him, in order that he might die our death, and destroy the prince of death. To this the apostle immediately adds: without having been made like unto his brethren in all things he could not have that feeling of compassion, which is indispensable in a successful High Priest in atoning for sin; but as he suffered himself in being tempted, he can now, by his atonement, succor those who are tempted (vs. 17, 18). In like manner it is urged in the demonstration of the perfect priesthood of Christ, that he is touched with the feeling of our infirmities, because he was tempted in all points like as we are (iv. 15); for, argues the apostle, every Levitical high priest must be a man who can have compassion on the ignorant and on them that are out of the way, being himself encompassed with infirmity (v. 1-3).

The apostle, in the following verses, attempting to show (vs. 4-10) the spotless character of the priesthood of Christ, and that he had not arrogated it to himself, but had been called by God to it, says, that Christ, "in the days of his flesh, offered up prayer and supplication, with strong crying and tears, unto him that was able to save him from death, and was heard on account of his piety (*ἀπὸ τῆς εὐλαβείας*). Though he were the Son, yet he learned obedience by the things which he suffered, and having been made perfect, he became the author of eternal salvation unto all them that obey him; called, for this reason, of God, a high priest of the order of Melchisedec." In these passages the emphasis lies on the close connection between the humanity of Christ and his mediatorial office. But in setting Christ before us as our pattern and example, the author has likewise taken occasion to emphasize his full and real humanity. Thus in iii. 1, 2: "Consider the High Priest of our profession, Jesus Christ, who was faithful unto him that appointed him, as also Moses was"; again in xii. 2: "Let us look unto Jesus, the author and finisher of our faith, who, in place of the joy that was set before him, endured the cross, despising the shame, and sat down at the right hand of the throne of God." Christ, in doing what was necessary for him to do, not for his own sake, but in order to fulfil the work of our redemption, which he had assumed, has become for all his followers an example of patience and obedience.

What, now, does John teach concerning the true humanity of Christ, who affirms of the pre-existent Logos, that he was toward God, that he was God, and that all things were made by him? He lays so much stress on the humanity of Jesus, that some of his inter

preters have come to the conclusion that the apostle's object in writing his Gospel and Epistles was to refute docetism. That the Logos became flesh is, in John's view, just as important as that he who dwelt among us was the Logos (John i. 14). The phrase "he became flesh," implies also that the assumption of flesh and blood affected the inward being of the Logos. As early as in the time of John, the doctrine arose in Asia Minor, that Jesus was a mere man, with whom at his baptism the aeon Christ united himself, yet in such wise that they remained two distinct personalities. To refute this error, which viewed Jesus as the Ebionites did, and Christ after the manner of the Gnostics docetically, the apostle teaches in his first epistle, that the denial of Jesus as the Christ constituted the centre of falsehood and anti-Christianity, but that the confession that Jesus Christ is come in the flesh was the evidence of divine doctrine (John ii. 22; iv. 2). It must also be borne in mind that many of Jesus's own declarations concerning his real humanity have been preserved to us by John; declarations which imply, not only that Jesus had a real human body, but also that his physical life was really human and dependent on God.

CHAPTER II.

THE SINLESSNESS OF JESUS.

§ 47.

JESUS's designation of himself as "Son of Man" implies both that he is really and truly man, and that he differs, as such, from all other men. In the first place, by being *sinless*. Sin is, according to the Bible, so entirely foreign to the true nature and idea of humanity, that Christ, by calling himself "Son of Man," — the ideal man, the realization of the idea of humanity, — is either at variance with the whole tenor of the Bible, or expresses his conviction that he is without sin. Indeed, even if we had no other declaration of Jesus concerning his sinlessness, this designation would be sufficient historically to establish that he was conscious of being without sin.

Thus much, however, is evident from what has been developed in the preceding chapter, that the man Jesus was sinless in a manner different from that in which the pre-existent Logos was so. The life of Jesus on earth was a life of moral struggle and development. The incarnate Logos had flesh and blood, both capable of, and shrinking from, suffering. Again, the soul of Jesus, as a really human, individual soul, capable of development, and hence at first imperfect, had all the (originally) innate inclinations and desires of the human soul, as the desire of independence, honor, etc. This he says himself: "I do not seek my own will"; again,

“I have come down from heaven, not to do my own will, but the will of him that sent me” (John v. 30; vi. 38); “not my, but thy will be done” he had thus; a will of his own. And as the will of God and the injustice of men opposed his innate inclinations in numberless instances, frequent conflicts between duty or the divine commission (*ἐντολή*) and the natural will of Jesus were the necessary consequence. “Not my, but thy will be done”; how severe was the struggle which occasioned this prayer! It is by no means derogatory to the dignity of Jesus to suppose that when he said, “the spirit is willing, but the flesh is weak,” he included his own flesh.

The new convert dreams of a Saviour who is superior to conflict; but the experienced Christian learns by his own struggles, that a Jesus who passed through no struggles was no real man, no Saviour. The grander the natural powers and faculties of Jesus were the severer was the denial of his natural will; for the more powerful the nature the stronger is its will, and the more powerful the will the severer the struggle. And this struggle was by no means merely a struggle between soul and body, but also between the will of God revealing itself in conscience and the natural will of the soul itself. To submit to ignominy, to suffer wrong, to live to his thirtieth year in retired Nazareth, while the immense work that was to be accomplished was before his mind — these things were infinitely more difficult than the mere denial of bodily convenience; for it is not the natural propensities of the body, but those of the soul, which even in the noblest specimens of mankind are the strongest. Man’s original destiny was not a development without moral struggle, without self-

denial, without a surrender of the natural will to that of God, since the love of God, as well as giving the heart to God and uniting the finite will with that of God, is learned only by denying the natural will. The divine command was given even in paradise, before sin existed, for the purpose of bringing man's finite will into harmony with the holy will of God. Not having, but clinging to the natural will, as differing from that of God, is the beginning of sin. If Adam's trial had included no struggles or self-denial, it is difficult to conceive how he could ever have become a sinner; but man's natural repugnance to self-denial involved the possibility of sin, and when Adam's free-will, in the conflict between the divine command and the natural inclination, sided with the latter, instead of denying it, sin was committed. Christ's struggle in Gethsemane and the witness of our own conscience teach that to have a will of our own is a natural necessity, and therefore not sinful; yea, that even the struggle with this natural will is not yet sin; but as soon as the inner will of man submits to the natural will, even if only in the least point, or is captivated and enslaved by the natural will, sin and sinfulness become realities, yea, even the least yielding leads to a state of captivity.

But we know from the lips of Jesus himself that during his earthly career of thirty-three years he always subjected his own (individual) will to that of his Heavenly Father, so that his will became in this way perfectly identified with that of God, and thus perfect. From the answer which Jesus gave to the Baptist, who hesitated to baptize him, because he stood in need of being baptized by him, it plainly appears that Jesus submitted to this ceremony not as a sinner, like the

others who were baptized (Matt. iii. 15). In his Sermon on the Mount he says of himself: "I am come to fulfil the law" (v. 17). In John v. 19 he says that it would be a moral impossibility for him to do anything except what he sees the Father do. His challenge to the Jews: "Who can convince me of sin" (John viii. 16) is the more important on account of the inference drawn from it by Jesus himself: "but if I tell you the truth, why do you not believe me?" for from his moral blamelessness the authority of his testimony on divine things can be inferred only if he is conscious of a perfect agreement between his inward life and the will of God.

It is to be borne in mind that he had but shortly before declared: "He that committeth sin is the servant of sin" (vs. 34), thus declaring it to be impossible that he should be free from sin who has ever sinned. How could he, in the next place, call himself the light of the world, if there was even but a shadow of darkness in him (comp. viii. 12; ix. 5; xii. 35). Finally, he expresses the substance of his whole life in his great intercessory prayer (John xvii.): "I have glorified thee on earth, and finished the work which thou hast given me"; and founds thereon the petition that the Father may glorify him, yea, his desire that his disciples also may be where he is; and this he does before the *righteous* Father. In short, the whole tenor of Jesus's statement concerning his relation to mankind: "I am the way, the truth, and the life"; the living vine; without me ye can do nothing; the sanctified offering (John xvii. 19); "I give my life a ransom for many" (Matt. xx. 28); as well as what he says of his relation to God: "No one knoweth the Son except the Father, and no one the Father but the Son, and he to whom the Son reveals him; I

and the Father are one; whoever sees me sees the Father." This whole manner of speaking would have been continued blasphemy, if Jesus had not had the fullest conviction that the entire development of his life was an uninterrupted and perfect glorification of God.

Of the same import is the thrice repeated testimony of the Father (at his baptism, transfiguration, and mental struggle in the presence of the Greeks), that Jesus is the Father's well-beloved Son, in whom he is always pleased, as well as his raising him up from the dead.

To repeat the apostolical teaching concerning Jesus's sinlessness is not necessary; comp. e.g. 1 John iii. 3; v. 7; 2 Cor. v. 21; Heb. iv. 15. Thus much only may be said, that the Spirit of holiness which the apostolical writings breathe, and the perfect exhibition of the moral ideal in the Gospels, would be unintelligible mysteries, if Jesus, who is the subject of the history, and whose disciples wrote it, had not been perfect and sinless.

§ 48.

The Word of God teaches, uniformly from Genesis to Revelation, that sinful parents can only have sinful children. Thus Moses very significantly records (Gen. v. 3): "Adam begat a son in his own likeness, after his image." In this way the divine image was, indeed, inherited by the children, but also the parents' corrupt nature. Both the rite of circumcision and the manifold acts of purification, enjoined in the law on women after parturition, have reference to this great fact, teaching original sin, not only by words, but by signs. From painful experience David cries, "Behold, I was shapen in iniquity, and in sin did my mother conceive me"

(Ps. li. 5) ; and Job asks, " Who can bring a clean thing out of an unclean ? " (Job xiv. 4.) In the first part of his declaration, David has reference to his own sinful nature, in the second, to that of his mother, which passed on to her offspring. In the New Testament we hear Christ himself declare, " Except a man be born again of water and spirit, he can by no means enter into the kingdom of God ; for what is born of the flesh is flesh " (John iii. 5, etc.). And on this declaration of Christ is based that of the Apostle John (John i. 12, 13), in which he characterizes the children of God by contrasting them with those who are born of blood, the will of the flesh, and the will of man. The import of this contrast evidently is, that as the births differ, so also the children ; what results from the blood, what is born by the desires of the flesh, has a mind governed by flesh and blood, while the children of God are partakers of the divine nature. In 1 Cor. xv. 48, etc. the Mosaic declaration, " Adam begat in his own likeness, after his image," is confirmed by the authority of Paul, teaching, though not, indeed, directly, that sinfulness is transmitted, and that children must be like their parents.

And since sin entered, as a power, into the world by Adam, and by sin, death (both of body and soul) ; bodily and spiritual death passed in this way (*οὕτως*), by virtue of death being a power in the world, upon all men, and on this account again (*ἐφ' ᾧ*) that all sinned (Rom. v. 12), it having come to pass that by the disobedience of one many became sinners (v. 19). For this reason it is, according to Paul (Rom. vii. 8-10), that when we become, after the joyous and innocent days of youth, fully conscious of the divine law, sin revives in us, which was in us, indeed, in childhood,

although in a dormant state. But man having been created good by his Maker, how does sin come to be in man, unless inherited from sinful parents? If the question is asked, *how* sin is inherited by children from their parents, we are authorized in replying, according to the passages quoted, that it is by means of the blood of which we are born, and the seed from which we spring, which are of a corrupt nature.¹

Now, as Jesus affirms that whatever is born of the flesh is flesh, and can attain to the kingdom of God only by means of the new birth, how can he pronounce himself sinless, and call himself the King of this kingdom? And how can his apostles teach his sinlessness, and base the new birth upon faith in him, while they charge sin upon all Adamites, i.e. all who are born of blood, of the will of the flesh, or will of man, as such? If we are not willing to commit the folly of charging the apostles, and Christ himself, with palpable self-contradiction, we must take it for granted that they claimed a miraculous conception for Jesus, in which he remained pure from the pollution of sin. This miracle is related by Matthew and Luke and was as follows; the Holy Ghost formed a body for the Saviour in the womb of the Virgin Mary. Whatever moral impurity, — for Mary was not without original sin, — adhered to those particles in the Virgin's womb which were fructified into the body of Jesus, was not only not increased, but fully removed by the agency of the Holy Spirit, so that the angel pronounces her offspring holy (Luke i. 35). As both body

¹ Mr. Gess assigns a second reason, viz. "because the *act* of generation is not performed according to the original order, but in a sensual manner"; from which view we must dissent, because the first reason assigned accounts for the existence of sin in the world, and because the second reason does not always exist. — TR.

and soul are begotten at the same time and in the same manner, they both partake of the universal corruption of human nature ; and as soon as self-consciousness bursts upon the soul, our moral condition becomes an object of our personal knowledge. In our natural state, the (self-conscious) soul can either implicitly and unhesitatingly follow the promptings of its natural corruption, or it can, in obedience to the awaking voice of conscience, struggle against them, when we realize what Paul has described with a master's hand in Rom. vii. 14, etc. Experience teaches that most men engage in this struggle either but slightly or not at all ; on the contrary, they abuse the power of liberty, or self-determination, by heightening the desires of the flesh, and arousing all the still slumbering inclinations of the soul and body. If man pursues the first course, his state becomes that of conscious, if the second, that of unconscious slavery ; and while he cannot set himself free from the first, neither does he desire to be disturbed in the second. From this whole process, by which every human being comes into existence, Jesus had necessarily to be kept free and uncontaminated, if a sinless development was to be within his reach. A soul which lives not only in a sin-polluted body, but has the seed of sinfulness in itself, can neither remain sinless nor guiltless. But as Jesus was preserved by the miraculous intervention of the Divine Spirit from every contaminating influence of human depravity, a sinless life was placed within his reach.

That Jesus could, in the days of his flesh, indeed, hint at, but not plainly assert, his miraculous conception (see John x. 36) is self-evident ; but why is it not more frequently spoken of in the writings of the apos-

ties? We reply, because it merely implies the possibility of a sinless development, not the sinlessness itself, and still less the divinity of Jesus. As for us, the efficacy of what he has done is based on his being the incarnate Logos. For this reason his immaculate conception is, even in our day, not much emphasized in preaching, although the preacher is fully satisfied that a son of Joseph could neither be sinless, nor the Saviour of the world. If Jesus were not the incarnate Logos, but different from other men only in having been conceived by the Holy Spirit, his birth, death, and resurrection would be useless for mankind. That in the so-called Apostles' Creed his supernatural conception is so strongly marked is owing to the fact, that in the times of its origin the church had not become fully conscious of Jesus being the incarnate Logos; in that of Nice it is less emphasized, while the incarnation, and especially the eternal sonship, are made prominent. Those who affirm that in the writings of the apostles there is no allusion whatever to Jesus's supernatural conception are evidently in the wrong. It is true, it is not directly taught by them, but if Paul had looked upon Jesus as the son of Joseph, how could he have written as he did in Gal. iv. 4, since it would have been far more in keeping with the context to write, "begotten of a man," γεννηθῆναι ἐξ ἀνδρός, than "born" (not "made") of a woman, γενέσθαι ἐκ γυναικός, and would have expressed the humiliation of the Son of God more forcibly. Again, as the apostle says in Rom. viii. 3, that God sent his Son *in the likeness of sinful flesh*, not *in the sinful flesh*, how has he accounted for the fact, that the flesh of Jesus was not a flesh of sinfulness, but similar to it? Evidently by a miracle which took place at the

origin of the human nature of Jesus. How arbitrary is it, therefore, to pronounce the supernatural conception as recorded by Luke anti-Pauline, since it accounts naturally and sufficiently for the fact that Jesus's flesh was similar to the flesh of sinfulness, but not a flesh of sinfulness! Add to this that the whole Gospel of Luke is written, as all admit, from the stand-point of the Pauline conception of Christianity. Yea, the very supposition that a man of the Pauline school, as Luke evidently was, should have recorded with so much interest a history of Jesus's birth, which was at variance with Paul's fundamental views, is preposterous. In the last place, no unprejudiced mind can deny that no such man as John could pen the words of his Gospel (i. 12, 13) which we have already quoted, and trace, at the same time, the human nature of his Master to the will of the flesh of Joseph.

The identity of Jesus with all Adamites is, however, not affected by his having been conceived of the Holy Ghost instead of a human father, because the act of generation is no more than fructifying the germ of life in the woman.

CHAPTER V.

THE DIVINE GLORY OF JESUS ON EARTH.

§ 49.

By the perfect sinlessness of his development Jesus became *the* man, the perfect man, the realized idea of humanity, while no other man has ever realized the divine idea which lies at the base of his creation, in its purity and fulness. His constant and always perfect submission to the divine will developed in him a moral, religious strength and a holy solidity of character, altogether unattainable by other men on account of their fluctuating between the will of God and their own fleshly wills. His uniform walk with God and prayerfulness rendered his communion with the Father more and more profound and intimate, and the Holy Ghost could thus dwell in him without measure. His eye single to the glory of God and never wavering fidelity developed his knowledge of divine things in full purity and with constantly increasing fulness and depth. It is in this light that the development of Jesus's life presents itself, if we take only his sinlessness into consideration.

The prophets of the old Testament stood in need of persuasion and purification before they entered upon the prophetic office; and even while they held it, they relapsed into sin. Thus Moses, e.g. hesitated to become the servant of the Lord, and afterwards committed so grievous a sin that he could not enter the promised

land. Elias fainted from fear of a woman after having killed but shortly before the priests of Baal. Jeremiah has himself told us of his struggle against the divine call (xx. 7, etc). John the Baptist is offended at the slow procedure of Jesus; his violent zeal for the kingdom of God is highly praised by Jesus (Matt. xi. 12), since the violent take it by force, but at the same time indirectly censured, because this very violence exposes John to great danger (Matt. xi. 5, 6). The communion of a sinful man with the Spirit of God must suffer interruptions, the relation of the Spirit to a sinner must necessarily retain some estrangement; the less the prophet is developed in heart, the more the Spirit of God, in order to speak through him, must keep down the prophet's natural life while he is a medium of communication, instead of penetrating his personality with his light from within. For this reason Jesus stands higher than all the Old Testament servants of God, even if we look upon him merely as a sinless man; the prophet of the New Testament has revealed the name of God by virtue of his uninterrupted communion with the Father.

Possibly these lines may fall into the hands of those, whose faith in the divine authority of Jesus has been shaken by modern infidelity, but who have been too deeply impressed by his holiness to call in question his sinless perfection. May they learn fully to perceive how infinitely superior his knowledge of divine things must necessarily have been to ours, even if he was but a sinless man.

It is a fundamental idea of the Scriptures, that man's religious knowledge is conditioned by the relation of his *will* to God: "He that is of the truth, heareth my

voice." "Whoever will do the will of him, that sent me (he) shall know that my doctrine is of God." Paul says, that man believeth with the heart unto righteousness, and prays that God would grant to the Ephesians that the eyes of their understanding may be enlightened (John xviii. 37; vii. 17; Rom. x. 10; Eph. i. 18). And even on closer attention to ourselves and those around, we shall at once be satisfied that it is, above all, the inclination of the will on which depends the knowledge of God as to its eternity, purity, and depth. By this, however, we do not mean that religious blindness is in all circumstances the effect of an equally perverted will. For the individual cannot escape the influences of his nationality, the times in which he lives, or his education. A heathen is unable to find the truth, however anxious he may be to find it. In the middle (dark) ages we find the most pious and ingenuous men entangled in the errors of the mass, Mariolatry, righteousness by works, and the superstitious belief in popes and councils. It is the national guilt of heathen nations which has darkened for the individual the revelation of God in nature, it is the universal guilt of the Roman Catholic church in consequence of which individual Catholics go astray; it is the universal guilt of Catholic and Protestant Christendom, that so many thousands of our fellow-beings bear from their very youth the galling yoke of prejudice and anti-Christian folly.

It is, moreover, not only the view of life, with its manners and customs, but also the scientific way of thinking peculiar to an age, which exerts an almost irresistible influence on the individual member of society. How shallow and jejune was, e.g., the theology of the most

pious supernaturalists a few decades ago? Again, it is only the fundamental truths revealed in conscience and by Jesus Christ, for whose correct apprehension the will of man is responsible, while the development of religious ideas is modified by national and individual peculiarities. But with regard to the fundamental truths of religion, it is nevertheless certain that it is above everything else the will, the energy of obedience to the will of God, on which the knowledge of God depends. How can he doubt the existence of a personal God, who is alive in God? There may be struggles, as long as the divine life exists only in an embryonic form, but where the will perseveres in its obedience to the divine will, there all doubts will soon vanish, and a complete victory will crown the effort. It is the entanglement of men in the impressions of the visible world, a selfish withdrawal into their own world of ideas; in either case, therefore, the absence of an energetic seeking after God, wherefrom doubt draws its support and strength. But a real life in God knows God as the Holy One both in love and severity. It is man's evil conscience which keeps him at a distance from his God and obscures his love; it is man's moral levity which blinds him to God's holy severity. Of two men equally independent of their religious surroundings, and with the same Bible in their hands, let us suppose the one endowed with high intelligence, but of a frivolous tone of mind, while the other has only ordinary powers of intellect, but an earnest longing for truth; the latter will soon outstrip the former in his knowledge of divine things.

Jesus was born in the midst of a people whose religious documents, handed down from hoary antiquity,

teach, amid the religious darkness of the heathen world, the unity, spirituality, and mercy of God with a clearness and force which are a mystery to every student of history, who does not believe in a revelation given to Israel by God. The orthodox of his times, it is true, had these documents, and fancied that they did not overlook even a single letter of them, but because the spirit of the Old Testament revelation was not the spirit of their hearts, they did not learn to understand them, but remained at a great distance from a correct knowledge of God. The real knowledge of God keeps pace with progress in the divine life. But when the sinless Jesus, who enjoyed a living union with God, searched the writings of the Old Testament, the light of the same Spirit shone in his heart which led the prophets of old. Guided by this double light he could not but attain a clearness and depth in the knowledge of God and divine things which we cannot attain, notwithstanding our progress in the arts and sciences. Certainly, if Jesus had been no more than a sinless man, he would be, on account of his sinlessness, an authoritative teacher for all times to come. No amount of learning in sinful men can make amends, in the sphere of religious and moral knowledge, for the sinless purity of the heart, whereby it becomes a pure mirror of God's revelation.

In reality, however, Jesus was not merely a sinless man. It is an abstraction to speak of him as such. He himself says, that he is a real, but not a mere man. Paul calls him the second Adam; all necessary traits of human nature must therefore be found in him; but he is an Adam of a higher order.

In praying the Father to glorify him again with the glory which he had with him before the foundation of

the world (John xvii. 5), Jesus testifies concerning himself, that during his earthly existence he was without his ante-mundane glory. His prayer also implies that he was unable to give it to himself by his own strength. Other declarations of the Saviour teach that we must understand by the glory which he had laid aside, not only his blessed life in glory; he also had no longer omnipotence, omniscience, nor his eternal holiness; he was not omniscient, or he would have known the time of his second coming to judgment (Mark xiii. 32); he had not his eternal holiness, or the struggle between his spiritual and his natural will, especially in Gethsemane, could not have taken place; nor would he have been under the necessity of learning obedience (Heb. v. 8); he was no longer omnipotent, or he would not have prayed the Father for the power to work miracles, nor could he have called his miracles works of his Father. As the believer lives through the exalted Saviour, so the earthly Jesus lived through the Father, as the Lord himself said in John vi. 57.¹

These truths must not be lost sight of, if we desire to acquire a scriptural knowledge of the person of Jesus. But notwithstanding this, the Scriptures speak also of a glory of the earthly Jesus. He himself does this, and that in the very prayer in which he says that he has laid aside his ante-mundane glory.

This prayer, as a whole, turns exclusively on the idea of glory. The Lord prays first for himself, that the Father would glorify him with his former glory (vs. 1, 5), because he had glorified the Father on earth (vs. 4), and that he would glorify him the more after

¹ It has been remarked already that the context requires this translation, and even in the classics *διά* (*c. acc.*) sometimes means "through."—Tr.

his exaltation (vs. 1). In the next place, he prays for his disciples as being glorified in them (vs. 6-10), that the Father would keep (vs. 11-15), sanctify (vs. 17-19), and make them all one (vs. 20), he (Jesus) having given them his glory received from the Father (vs. 22), that the Father would lead them to the glorified Son, that they might see his glory received from the Father, he (the Father) having loved him before the foundation of the world (vs. 24).

Jesus has therefore given the glory received from his Father to his disciples (vs. 22), and by this very act he is glorified in the disciples (vs. 10). It is a glorification of Jesus that his glory was reflected in his disciples, as it redounds to the glory of the sun's light to be reflected in the raindrops as the rainbow. It thus appears that Jesus had also glory while he was on earth, and, indeed, such glory as he could give to his disciples, although he no longer had his ante-mundane glory. We must distinguish between the glory of vs. 5 and that of vs. 22; the former is again spoken of in vs. 24.

This is confirmed and more fully explained by the evangelist John, who says, in i. 14, "the Logos became flesh and dwelt amongst us, and we saw his glory, a glory as of the only-begotten of the Father, full of grace and truth." He thus ascribes glory to the incarnate Logos, the glory of that Son of God who is the only one of his kind. It is evident from the context (vs. 1-14) that he calls the Incarnate the only-begotten, because he is the incarnate Logos, the Word of God, who was in the beginning, was toward God before the incarnation, and was even God, by whom all things came into being, and in whom were the life and light of men. It was, consequently, not the glory that was

to be seen in Jesus, but a peculiar glory, such as belonged to him as the only-begotten Son, the incarnate Logos. The additions in vs. 15-18 also are in this respect important. In vs. 15 the evangelist confirms this glory by the testimony of John the Baptist, which was to this effect: "he that comes after me is preferred unto me," i.e. is greater than I, because he was anterior to me. The Baptist recognized the higher dignity of Jesus who had been baptized and inducted into office by him (compare "he must increase, but I must decrease"), accounting for his superior dignity or glory by his having been before him; thus tracing the glory of the earthly Jesus to the peculiarity of his person, in his having had an existence with the Father before his incarnation. From vs. 16-18 the evangelist himself testifies the glory of Jesus by stating what impressions he made on his disciples by his presence: "of his fulness have we all received, grace for grace." This is more fully stated in vs. 17 and 18; in vs. 17 Jesus, through whom grace and truth came, is contrasted with Moses, by whom the law was given, and in vs. 18 it is said of Jesus that he described (*ἐξηγήσατο*) unto us God, whom no man has ever seen. Thus by the three verses (16-18) the expression of vs. 14, "full of grace and truth," is fully justified: the glory of Jesus appeared to the disciples as a fulness of grace and truth. Compare with this the words of Jesus, "I have given them the glory which thou hast given unto me." It is likewise the object of the whole Gospel of John, from i. 19 to xx. 31, to show the glory of the incarnate Logos, his divine sonship (xx. 31). That to Paul also the earthly life of Jesus, though really human (he calls him in several passages a man), and even in the form

of a servant, and in obedience unto death, was more than a mere human life, may be inferred from Rom. i. 4, the inward principle thereof having been declared by the resurrection to be the Spirit of holiness.

It now devolves upon us to describe the glory, which Jesus had on earth, more fully from the respective passages of the Scriptures. We know it was not his ante-mundane glory, but still a glory that belonged to Jesus because he was the incarnate Logos, the only-begotten Son of God ; but what was this glory ?

1. In John v. 19 Jesus says : “ the Son can do nothing of himself, but what he seeth the Father do ; for whatsoever things the Father doeth, these also doeth the Son likewise.” This we may regard as the first beam of his peculiar glory. Jesus here testifies that it is by virtue of his sonship an inward impossibility to proceed independently in his actions. Even as a mere sinlessly developed man Jesus could have said of himself, after obedience to God had become his second nature : “ I can do nothing of myself except I know that it is the Father’s will ” ; but his words in v. 19 have a deeper meaning. He bases this impossibility of acting independently upon his sonship. But by sonship he does not understand the relation of a sinless being to him who is the Father of all ; for he calls God *his* Father (vs. 17). He claims God as his Father in a peculiar sense. The Jews object to his calling God his own Father, as he thus makes himself equal with God (vs. 18), and he does not reject this their interpretation, but rather speaks of “ seeing ” what his Father doeth, of “ showing ” all that God doeth, granted unto him by the Father’s love (vs. 19, 20), even of raising the dead and executing judgment (vs. 22) ; and,

in the last place, that all must honor the Son as they do the Father (vs. 23), and that the Father has given to the Son to have life in himself, as the Father has life in himself (vs. 26). To his peculiar sonship, then, he traces the inward impossibility, peculiar to himself, of doing anything except what he sees the Father do. He claims for himself a will peculiarly merged in that of God, based on the Son's consubstantiality with the Father; his identity of substance produces in him a longing for the Father, and this, again, a merging of his own will in that of his Father.

Compare with this the statement in the Epistle to the Hebrews (ix. 14), that "Christ through the eternal Spirit offered himself without spot unto God." In Heb. vii. 16 it is said that Christ became a priest, not by the law of a carnal commandment, but by virtue of his indissoluble life. This parallel shows that we have to understand by the "eternal Spirit" Christ's own spirit, and not the Holy Spirit with which he had been anointed. It was his own eternal spirit that prompted him to offer himself unto God, for which reason his redemption is eternal (vs. 12). On the inward being of the voluntary victim depends the real value of the sacrifice; but Christ's inward being was eternal spirit, according to Paul the Spirit of holiness, according to John the Logos-Spirit. As the Lord himself says that his sonship, or his Spirit which is equal with God, prompted him to merge his own will in that of his Father, so the Epistle to the Hebrews teaches that Christ was influenced by the eternal Spirit to offer himself unto God. The children of God are drawn by their new spiritual life, derived from God, into a surrender of themselves to God; the Son was drawn toward the Father by his

Spirit, which is consubstantial with the Father. This passage of the Epistle is the more important since other parts of it give prominence to the human side of Christ, and his compassion, founded on his practical acquaintance with human weakness, as the motive of his priestly sacrifice (ii. 17), and teach positively that he became perfect by obedience, and thus the author of eternal salvation (v. 7-10).

2. But to the same extent that a man merges his own will in that of God can God dwell in him by his Spirit. Now, as the merging of the Son's will in that of his Father was based on a peculiar tendency of his being toward the Father, so the indwelling of the Father in him as to depth and fulness was commensurate with his peculiar relation to the Father. This leads us to the second point of Christ's glory on earth, which, indeed, is its most essential element.

"The Father is in me," says Jesus in John x. 38, xiv. 10. And he uses these words in a sense which applies to him alone, since he bases on them the two expressions: "I and the Father are one" (John x. 38), and "he who seeth me, seeth the Father" (John xiv. 9).

It is true, Jesus had come out from the Father (*ἐξῆλθεν*) at his coming into the world (xvi. 28), and did not, consequently, maintain that perfect communion with his Father which he had in his ante-mundane state, and which he now again has, after being glorified by the Father. Hence it is that he exhorts his disciples (xiv. 28) to rejoice in his going to the Father, as a Christian rejoices at the entrance of his brethren into their everlasting resting-place.

Still, even during the sojourn of Jesus on earth, there was such an indwelling of the Father in him, and of him

in the Father, as the soul of no other man, even if he were sinless, is capable of. How, e.g. could the Apostle John after he had attained that perfection of divine life which his Epistles breathe, have said "I and the Father are one," and "he that seeth me, seeth the Father." He could, indeed, say, "I am in God, and God is in me"; but he could not say this in the sense in which Jesus said it, nor could he claim such fulness and depth of divine indwelling as that the Father's power would at the same time have been his (x. 30), or that the full splendor of the divine light would have shone forth from him (xiv. 9). Of such an indwelling Jesus alone was capable, because he was the Son. In a finite being, whether man or angel, the indwelling of the Deity is possible only to a limited degree. According to the original will of God, his fulness was to dwell in the whole of mankind, or rather in all created beings, and, in spite of sin, God will rear a temple capable of receiving the fulness of himself; but an individual man or angel is but a stone of this temple, only a member of the body. But he who sees Jesus, sees the Father also. In their full sense, it is true, these words apply only to the glorified Jesus; Jesus on earth was as yet developing as the transparent medium of all divine virtues; but for this very reason his communion with the Father during the days of his flesh differed from that of all other creatures, in that the process of the Father's fulness shining forth through him was a reality. He was anointed with the Spirit without measure. And this fact, that in this Son of humanity the fulness of the Spirit dwells, as it can dwell besides only in the whole organism of humanity (and even in this not yet absolutely), is the most significant sense of Christ's

self-designation, "Son of Man." Of the apostolic passages to this effect we would mention only Col. i. 19: "It pleased God, that in Christ all fulness should dwell."

3. This indwelling of the Father was, as a matter of course, not stationary, but progressive. He in whom the Holy One dwells is filled with his sanctifying power. Jesus, in holy submission and longing, merged his will and being in the will and being of his Heavenly Father, and the indwelling of the Father in Jesus was to him a new source of holiness. He in whom the "Blessed One" dwells is filled with his peace: "I am not alone, for the Father is with me" (John xvi. 32). He in whom the Allwise dwells is filled with knowledge; this is an important part of the divine glory which Jesus claims for himself while on earth.

(a) The Lord, indeed, disclaimed omniscience (Mark xiii. 32), but claimed, notwithstanding, a knowledge of God and of divine things which differs widely from ours, and that of all other finite beings. To Nicodemus he says: "We speak what we know, and testify what we have seen" (John iii. 11). He means here, in the first place, what he said to Nicodemus of the new birth of water and of the Spirit, without which no one can see the kingdom of God; but he adds: "If I tell you earthly things and ye believe not, how shall you believe if I tell you of heavenly things?" He therefore knows also the heavenly things, and has seen them. As he calls the new birth earthly, because it must be realized here on earth, it is probable that he means by heavenly things those things that do not descend to earth, and are not realized here, consequently the state and order of things in heaven, the intercourse of God with the blessed spirits.

This, however, is not all that he knows. There is such an intercourse between the Father and the Son as that the Father, who loves the Son, shows him all things that he himself doeth, so that whatsoever the Father doeth, the Son can do likewise (John v. 19, 20). We quoted this passage above, with regard to the peculiar merging of the Son's will in the Father's, asserted in these words: "The Son can do nothing of himself, but what he sees the Father do"; but here it is the peculiar knowledge of the Father which Jesus claims, which is under consideration. These remarks of Jesus were occasioned by the attack of the Jews upon him for his miraculous cure performed on the Sabbath; he defends himself by saying, that as the Father worketh, so he also worketh, that his working is done in imitation of that of his Father; both his ability to work miracles and his working them on the Sabbath being thus traced to the showing of the Father; he adds, that the Father will show still greater works, especially the raising of the dead. Men know the workings of the Deity only by their effects, and infer his working from his works; but Jesus claims to have a peculiar insight into God's invisible working granted him by the Father's love. In the last place Jesus expressly states that he has seen God. In John vi. 45, etc. we read, that whosoever hears the Father, and submits to his teachings, comes to Jesus; that, however, no one has seen God but he that is of God. Men are, consequently, inwardly taught of God, and no one can know Jesus as he is unless the Father open his eyes to him; but even this inward learning of God falls far short of the knowledge of God which Jesus has, no one ever seeing God but he who is of the Father, having his origin in him in a peculiar manner, and being of his substance.

All these remarkable utterances of Christ concerning himself are summed up in his declaration in Matt. xi. 27: "No one knoweth the Father save the Son, and he to whomsoever the Son will reveal him"; or in his affirmation: "I am the truth." This implies even more than a perfect knowledge of God, but includes this also (John xiv. 6).

Of the apostolic declarations, the following by John is to the point here: "No man has seen God at any time; the only-begotten Son which is in the bosom of the Father, he has declared him" (John i. 18). Christ is, therefore, the infallible interpreter of God whom no man has ever seen, and notwithstanding God's never having been seen by man, we now have a sure knowledge of him.

(b) If we attempt, guided by these declarations of Scripture, to determine more fully *on what basis Jesus's perfect knowledge of God was founded*, it would seem to follow, from John vi. 46; iii. 11, that he had retained this from his ante-mundane state of existence, or, to speak more exactly, that it resulted from the remembrance of his ante-mundane vision of God. For he says, "he that is of God has seen the Father; we testify what we have seen," not "he sees God," or "what we see, we testify." The same might be inferred from iii. 13, where he rebukes the folly of disbelief in his divine mission with these words: "No one has ascended up to heaven but he that came down from heaven, even the Son of Man which *was* in heaven." With this agrees what the apostle says (i. 18), "No one has seen God at any time; the only-begotten Son which *was* in the Father's bosom, he has declared him." His being in the Father's bosom must,

at all events, be referred to his pre-existence, corresponding with the statement of the prologue, that "the Logos was toward God" (vs. 1).

This view, however, that Christ's knowledge of divine things dated from his pre-existence, is beset with many difficulties. In his pre-existent state the Logos, no less than the Spirit, had a full knowledge of the deep things of the Deity, and knew, therefore, the hour of judgment: now, if while on earth he could draw on his ante-mundane knowledge, why could he not do so with regard to this hour? But not only this; from the very moment of his drawing upon his ante-mundane knowledge, his existence in human form would be seriously affected. How could he be a man of faith (Heb. xii. 2), if he were in full possession of his ante-mundane knowledge? But, happily, none of the passages above quoted necessarily involves this view. John iii. 13 may just as well be translated, "the Son of Man which *is* in heaven." This being in heaven must, then, be explained by the declaration: "I am in the Father, and the Father is in me." Wherever the Father is, there is heaven. Nor do the passages (iii. 11) "we testify what we have seen," and (vi. 46) "he that is of God has seen God," necessarily refer to Christ's pre-existence; since they are not opposed to the view that the seeing in question took place during Christ's earthly existence. The words "who was in the Father's bosom" cannot, however, in their connection with the entire prologue of John's Gospel be referred to Jesus as merged in the being of God; while this may be included, it is the existence of the ante-mundane Jesus toward the Father which is primarily taught therein. But even if we refer all these passages to Christ's pre-ex-

istent state, there is still room for the supposition that his pre-existence is referred to, not to account for his knowledge of divine things, but to prove his consubstantiality with God, to which, however, he owed his peculiar knowledge.

John v. is, however, decisive. Here Jesus is evidently spoken of as receiving instruction during his life on earth. His sonship is the ground of the Father's loving him, and because he loves him he shows him all things that he doeth. Here it is evident that Jesus, as the Son, acquired knowledge in a peculiar manner, by his inward eyes being opened so that he might behold the workings of the Father. Hence we are the more inclined to interpret the other passages also, not as referring or tracing the peculiar knowledge of Jesus as to God and divine things to his ante-mundane knowledge, but to the instruction granted him during his earthly existence, in consequence of the Father's dwelling in him in a peculiar manner: "The Father is in me, and I am in the Father"; "I and the Father are one"; "Whosoever seeth me, seeth the Father." The Father taught the Son, quickening his spiritual vision, so that the Son sustained the relation of a learner to the Father. This accounts for his ignorance of some things which were in the mind of the Father, especially the hour of his coming to judgment. The Father taught the earthly Son only what, as such, he needed to know. This interpretation does not affect Christ's existence in perfectly human form, but is especially consistent with his "faith," since the quickening of his spiritual vision by the Father must not be conceived of as an uninterrupted process, but as the culminating points of his life, which he improved, as a matter of course, during his life of faith.

(c) If we investigate more minutely in what manner we are to conceive that Jesus beheld God, the realities of heaven, and the divine administration, we must bear in mind that what we do not see we can have no clear idea of; the Bible, however, gives us some hints on this point. Paul, in the first place, designates our knowledge of God as seeing through a mirror, in an enigma,¹ whereas we shall one day see face to face, and secondly, as fragmentary knowledge, whereas we shall one day know even as we are known of God (1 Cor. xiii. 9-12).

The material world in time and space is the dark mirror in which we behold the Deity, who is exalted above time and space. Such terms as light, love, anger, Father, Son, Spirit (breath), generation, procession, etc. assist us in expressing, and as we cannot think without words, in thinking also of the divine relations, all these terms being borrowed from human and earthly relations. Our speculations concerning divine things, and even the divine revelation, must make use of these terms; it is, therefore, through a human and earthly medium that divine truth is brought to our knowledge, for which reason Paul calls them dark sayings; they obscure the truth, while they reveal it.

From this vision of God in a mirror and in dark sayings the knowledge which Jesus had of God, of divine things, of heavenly realities, and of the proceedings of God, essentially differed. His was a knowledge of God without any medium — a seeing face to face. It is evident that all the above-quoted expressions of

¹ It should be remembered that the ancients used metallic mirrors, which were comparatively dark.—TR.

Jesus refer to this ; but if we should consider him as confined to our mode of knowing God they would be inexplicable.

Our knowledge of God is inorganic because it must be acquired through these earthly media ; it is fragmentary, not such a knowledge as God has of us, who sees all the ramifications of our being, and our actions from their central point. According to our knowledge God is, e.g. life which produces *and* knows itself, while he is in reality both in one ; we know that God is the necessary and, at the same time, absolutely free Being, without comprehending how necessity and liberty can be one in him. We have to *add* one truth to another, though truth is really an organic whole. But Jesus, seeing the divine life face to face, had an organic knowledge of God : he knew God as God knew him.

From our viewing truths *by each other* instead of *in each other* conflicts frequently arise, because we can think divine truths only in an earthly dress, and in these forms they must conflict with each other ; e.g. the Father gives eternally to the Son to have life in himself ; this everlasting *receiving from the Father* and everlasting *having in himself* are, according to our mode of thought, self-contradictory, since in human affairs receiving ends where having begins. Jesus's knowledge of God as a seeing face to face was above these conflicts, having no need of the earthly coverings of truth.

Our knowledge, in the last place, must deal in mere abstractions, because it is not immediate. It is by thought that the divine being of God is seen in his works : we know from the existence of the world that God is a God of power ; from its wise construction, that

he is a God of wisdom ; from its beauty and richness, that he is an all-sufficient God. But the ocean of thoughts which the wise God revolves in himself, and the fulness of life which moves in him, remain concealed from our view. To how small a compass may all our knowledge of him be reduced ! Who can say that he knows a man, of whom he only knows that he has a mind of independent thought and is a great philanthropist, who takes delight in helping, pardoning, and making others happy, but of whose inward being he knows nothing beyond ! Again, how insignificant is a human life compared with the life of God ! God's life is the fountain from which flows all created life ; how utterly insignificant, therefore, is our knowledge of him compared with what he actually is ! But to Jesus was given the knowledge of this fulness of divine life, because he was granted an immediate sight of God. As the Saviour declared : " The Father sheweth unto the Son all things that he doeth " (John v. 20). Seeing, then, God face to face, an organic knowledge of the truth, and of the divine life in its living fulness, were granted to Jesus, whenever it pleased the Father to quicken the spiritual perception of his consubstantial Son, by virtue of the real life-union subsisting between them. Therefore, says Jesus, " no one knoweth the Father except the Son, and he to whomsoever the Son will reveal him." Owing to this relation Jesus testifies, " I can do nothing of myself ; as I hear, I judge " (John v. 30) ; " as the Father has taught me, so I speak ; he that sent me is with me, he has not left me alone " (John viii. 28) ; " my doctrine is not mine, but his that sent me " (John vii. 16) ; " I have given unto them the words which thou gavest me " (John xvii. 8).

Thus are fulfilled the words of the prophet: "He wakeneth morning by morning; he wakeneth mine ear to hear as a *learner*" (Isa. l. 4).

We have seen above that Jesus did not work his miracles from his own fulness of power, but by the power of the Father, which was always granted in answer to his prayer. In this respect they may be compared with the miracles of the prophets of old and of the apostles. But in this connection it becomes evident that with this equality a specific difference was coupled, viz. that Jesus's oneness with God, on the ground of which he received assistance from his Heavenly Father, was specifically different from the prophets' and apostles' conformity to the will of God, by virtue of which they became the organs of the divine Omnipotence. To them the passages apply: "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 22), or, "If we ask anything according to his will, he heareth us" (1 John v. 14). The Spirit of God, working through them, taught them to ask what was pleasing to God, and to take hold by faith of the divine omnipotence; as also the Spirit of God can teach us whenever it pleases him, and we offer no impediment by a lack of faith. Of his own works the Lord says: "If you believe not me, believe my works, that ye may know and believe that I am in the Father, and the Father is in me," words, that in their connection are identical with: "I and the Father are one" (John x. 30-38). If, then, we regard the necessity of the divine assistance, the miracles of Jesus stand on an equal footing with those of the prophets, but if we examine more closely the inner ground of the divine assistance, we find that this was not the same in both cases.

We can now sum up the divine glory which Jesus had while he tabernacled amongst us on earth. As the Son, consubstantial with the Father, he had both the desire and the capacity to have the fulness of God dwelling in himself. And since he developed himself sinlessly, and always continued in perfect obedience to the will of his Heavenly Father, this capacity became developed to such a degree that he could say in a sense more and more approaching absolute truth: "He that seeth me, seeth the Father." And by virtue of the indwelling of the divine fulness in the consubstantial Son, it came to pass that the Father opened the Son's eyes to behold him face to face, and *that the Father's power was at the Son's disposal as though it had been his own.*

This is the glory of which Jesus says in John xvii. 22: "I have given them the glory which thou gavest me." "Which thou gavest me" is true in a twofold sense; first, because Jesus's innate capacity for the indwelling of the Father's fulness has its root in the eternal being of the Logos, which the Father gave him before the foundation of the world, and he had this capacity only as the incarnate Logos; secondly because it was owing to the Father's love that he dwelt bodily in the Son, and that the Son was penetrated and enlightened by his fulness, and also that Jesus had his spiritual vision quickened to behold God (John v. 20), and the power to work miracles. "I have given them the glory" cannot possibly apply to Jesus's ante-mundane glory, since this, with his omnipotence, omniscience, and eternal holiness, is incommunicable. But he removed the religious narrow-mindedness which characterized his disciples in consequence of their having been born in sin, and prepared their hearts for the indwelling of

the Father ; their intercourse with the Son of Man, in whom dwelt the fulness of the Father, their hearing his words, and beholding his works, *opened and prepared their hearts for the indwelling of the Father in themselves.* Wherever this takes place God takes possession of the inmost recesses of the heart, and sows the seed of his glory, which silently grows in sanctification, and will in due time fully prevade and glorify the whole being.

The follower of Jesus can, as a matter of course, never attain such glory that God's *fulness* dwells in him, and whoever sees him, sees the Father ; but in each and every one of us God may be all in all, and in the communion of all believers the whole fulness of the Deity will at some future time find an adequate abiding-place.

The expressions, which in i. 14, etc. John uses with reference to the glory of Jesus on earth, are so strong that they might, if taken out of their connection, be understood as teaching the permanence of his ante-mundane glory, even during his earthly career ; but it is self-evident that the words of the prologue (i. 14-18) must be interpreted by the words of Jesus himself as recorded in the Gospel, and consequently especially by xvii. 5 ; vi. 57 ; xi. 41. With respect to the words, "of his fulness have we all received grace for grace" at least, the apostle gives us a hint, that he means thereby the first preparatory stage of Christ's communication of life, for in John vii. 39 we read : "The Holy Ghost was not yet, because Jesus was not yet glorified." If the Holy Ghost did not proceed from Jesus before his glorification, the receiving grace for grace from his fulness could not yet take place in the full sense of the term ; but the degrees in their reception of grace point to a gradual development of his glory.

THIRD SECTION.

THE GLORIFIED SON OF GOD.

§ 50.

EXPERIENCE teaches that we can have an adequate idea only of what we have observed with one or more of our senses. We can, of course, form ideas of things, which do not come within our observation; otherwise the supernatural would be entirely beyond our reach. But our mind grasps only the laws and fundamental traits of even that which we see; the fulness of life remains beyond our reach. How much more, then, must our conceptions of what we can only conceive and not see fall short of the reality.

Conscience protests against every sin, insisting on spotless purity. A sinless life is, therefore, no idle speculation, but a necessary thought, a postulate, of which conscience cannot rid itself, and the realization of which must, therefore be possible to human nature. And yet, before Christ no poet had even sketched a sinless life. And even if the most gifted had made the attempt, he would have failed. As long as the eye had never beheld a sinless mortal, much might, indeed, be said of the ideal "of the wise," but this would be only dull, almost tiresome talk, not a life-like picture. The spirit of prophecy in the Old Testament portrayed life-like features of the righteous servant of God, but only

isolated features, not a complete picture. Outside of revelation such a picture was an impossibility, if for no other reason, because the sinful heart is the secret guide of both thought and imagination, and because human imagination is only imitative in its character. It is only because reality exhibits heroes of mind and adepts in crime that imagination can draw heroes and criminals in a life-like manner. For this reason we have said above, that the life-like picture of the sinless Saviour, as it is drawn in the Gospels, proves itself the reality of the original; if the imagination of poets had created it instead of the remembrance of the historian, it would neither be life-like nor spotless; subsequent times would find it inferior to their moral ideal, it would be the product of Jewish narrow-mindedness, and therefore a failure; yea, not a single age would own it as its ideal, because it would be without life.

If it was the imagination which portrayed the sinless Son of Man, who never existed, so truthfully and naturally that the best and wisest men of all ages have based their lives and hopes on their faith in the historical reality of the picture, why does it not succeed in giving us a picture of a sinless humanity? It is well known, that if we lose sight of sin in history, and attempt to portray a sinless world, the picture is dull and faint, because lacking a living and real foundation. From this fact, that we cannot conceive of a sinless history of our race, the superficial inference has been drawn that sin is a necessary ingredient in the development of humanity; but a thorough examination leads to the conviction that a life-like picture of a sinless being is possible only after we have seen the original, or that human imagination is not creative.

The Spirit of God and the spirit of man differ not only in that the former creates what is real, but also in this, that the Spirit of God alone is capable of original thoughts and ideas, while the human spirit can behold only what God has created, meditate on what God has thought, and copy after real life.

If now we pass to the contemplation of the glorified Jesus, it is self-evident, that we cannot expect to draw as full a picture of him as may be possible of the earthly Jesus. The knowledge attainable by Christians of the heavenly world, into which Christ has entered, is similar to that of the ancient Israelites with respect to the coming and nature of the New Testament. The Spirit of Christ has spoken, through the prophets, of the sufferings and glory of the Messiah, and the nature of the church of the New Testament, but many points were still left for the investigation of the prophets (comp. 1 Pet. i. 10, 11), so that the Old Testament picture of the coming Messiah could be drawn only in Jewish colors. Thus the Spirit speaks by the apostles of the heavenly world to come, but they well know that the full light concerning it is not yet received (comp. 2 Cor. v. 7 ; 1 John iii. 2), and the Apocalypse, in describing the new heaven and the new earth, must borrow for this purpose terrestrial colors. But if our own glory is still shrouded in darkness, how much more must this be the case with the glorified Logos ?

CHAPTER I.

THE HEAVENLY GLORY OF THE EXALTED JESUS.

§ 51.

THE glory of which Jesus said that he had it with the Father before the foundation of the world, and for which he prayed on the eve of his death (John xvii. 5) cannot be restricted to his adoration as Head and Lord of the universe by the angels. This adoration the Son enjoyed before his incarnation, because he was God and toward God, and because all things were made and subsisted through him (John i.; Col. i.); this relation to God as his Logos, and to the world as the first-born before every creature is, therefore, necessarily included in the glory which he had before the world was. For we know that during his tabernacling amongst us he had "gone out" from the Father, and was, consequently, no longer, as in his ante-mundane state, "toward the Father"; also that he prayed the Father for the power of performing miracles, and was, consequently, no longer in his ante-mundane relation of omnipotence to the world. We shall also presently have ample testimony, that "having purged our sins by himself, he sat down on the right hand of the Majesty on high, as the brightness of his Father's glory and the express image of his person"; and wherefore should not this be included in the glory for which he prayed? Who, indeed, would be satisfied with this periphrasis of John xvii. 24: "Father, I will that they also whom thou hast

given me be with me where I am, that they may behold my adoration by the angels as the head of the universe, which thou grantedst me before the foundation of the world." We expect, on the contrary, to see the glory of Christ's substance. However often, then, *δόξα* may mean "glory" in the New Testament, in the passage under consideration it has a far deeper meaning; and in vs. 22 still less has it the meaning of "glory" alone.

The word *δόξα* is frequently employed in the New Testament to denote the visible manifestation of inward grandeur and holiness. Thus the majestic appearance of God among the Israelites in the pillar of fire and cloud is in Rom. ix. 4 called *δόξα*; in John xii. 41 the same term is applied to the Logos appearing to Isaiah, and in Luke ix. 32 it means the appearance of the glorified Jesus on the mountain; but above all, the majestic coming of the Lord to judgment is called a coming in the *δόξα* of his Father, and also a coming in his own *δόξα*. Beautifully, therefore, has Bengel defined the *δόξα* of God to be his uncovered holiness, while holiness is the inward substance of his *δόξα*. From this it would follow that Jesus in his incarnation laid aside that majestic, blessed form of existence in light which was adapted to his inward perfection, and that it is this for which he prays and which his disciples shall behold.

According to this view, the *δόξα* of vs. 22 must be something different from that of vs. 5, 24, since evidently in the former passage it means the Saviour's inner, holy life, not his majestic appearance. The same is the case with i. 14, and this passage is especially important, since here the apostle describes the total

impression made on him by the early life of Jesus ; according to vs. 14, 16-18, grace and truth were the constituents of Jesus Christ's glory.

And did not Christ in his incarnation really lay aside his inward perfection, but only its majestic appearance ? And do not his omnipotence and omniscience belong to his inward perfection ?

Paul prays (Eph. i. 17) that the Father of *δόξα* would give the Ephesians the Spirit of wisdom, in iii. 16, that the Father of our Lord Jesus Christ would grant them, according to the riches of his *δόξα*, to be strengthened with might by his Spirit in the inner man ; he also prays and desires (Col. i. 11) that the Colossians might be strengthened according to the power of God's *δόξα* unto all patience. It is evident, that in all these passages *δόξα* does not mean God's outward majestic appearance, but his inner perfection, his infinite fulness of spirit and power, or his holiness. Holiness cannot, consequently, always mean, as was stated above, the inward substance, and glory the outward appearance, since *δόξα* sometimes includes both. Thus in Rom. ix. 23, the *δόξα* of God includes his holy perfection in general, in vi. 4 primarily his omnipotence, and consequently a part of his inward perfection. And who would deny that the apostle writing in 2 Cor. iii. 18 : " But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord," is not thinking primarily of our sanctification, and, as based on that, our outward glorification ? Where there is inward holiness it breaks forth, as a matter of course, in due time in outward glory (Col. iii. 4).

These passages then authorize, or rather demand,

that we should understand John xvii. 5 as teaching that Christ, in his incarnation, laid aside both his inward divine perfection and the corresponding majestic form of existence, but received both again from the Father at his exaltation. The happiness of the disciples will, accordingly, consist in their being privileged to behold the holy being of God and its glorious manifestation in the majesty of the glorified Son of Man (vs. 24). Now we can also understand vs. 22; after having laid aside the perfection and glory of his ante-mundane life the incarnate Logos necessarily still retained the peculiar being of the Father in him and of himself in the Father, and consequently that peculiar fulness of vital holiness which also opened the hearts of his disciples to receive the divine life.

All the glory of the eternal Son belongs, according to John xvii. 5 to the glorified Jesus. Jesus receives God-like life from the Father. In the same sense in which the Father gives to the ante-mundane Logos to have life in himself, even as he himself has, so also does he give to the exalted Jesus to have life in himself. For this reason the exalted Jesus is the world's fountain of life, even as was the ante-mundane Logos. Now Jesus is again exempted from and exalted above time, as was the ante-mundane Logos. The exalted Jesus learns no more, resolves no more, is no more subject to the changes of joy and grief. His knowledge is omniscience, his will holiness, his life supreme unchangeable blessedness. Hence he has life in himself, like the Father, there is no limit to the perfection of all his functions, that needs to be removed. For this very reason Paul can say of the glorified Jesus, that the whole fulness of the Deity dwells in him bodily (Col. ii. 9). By the

fulness of the Deity, or Godhead, is meant in this passage the vital fulness of the Son ; otherwise it could not be said to dwell in him bodily. Only if the fulness of divine life is Christ's own can the body of Christ be called the abode of the fulness of the Godhead. Jesus on earth could say that whoever saw him saw the Father, because the Father was in him, his fulness dwelling in him, and shining through him ; the indwelling Father being personally different from Jesus and the soul of Jesus being the abode of the Father's fulness ; but in heaven the fulness of God dwells in Jesus in such wise, that it belongs to him as his own spiritual nature and it is the body of Jesus in which dwells the fulness of the Godhead. The intercourse of the Son with the Father returns also with the Son's re-instatement into his original state.

The earthly life of Jesus was one in which he had "gone out from the Father," and a time of longing to return to him (John xiv. 28 ; xvi. 28). It is true, the Father with his fulness dwelt in him, and the development of the Son's life was a process of being more and more pervaded by the Father's light, power, and happiness, so that Jesus could say, when he had reached the age of manhood : "He who seeth me, seeth the Father." But the Father's fulness could not pervade Jesus while on earth in its full tide, but only in isolated waves. Add to this, that there were times when Jesus was unconscious even of these, and was left to faith in the indwelling of the Father : "My God, my God, why hast thou forsaken me !" But in his state of exaltation Jesus receives the flow of the Father's life again in its perfection ; is even as the ante-mundane Logos, in uninterrupted and happy communion with the Father (comp. John i. 1).

His relation to the Holy Ghost is also changed by his glorification. At the incarnation it is the Spirit who prepares a body for the Lord in the womb of the virgin, at the moment of his self-divestiture. At Jesus's baptism the Holy Spirit descends upon him, to teach him his Messianic duties. The earthly Jesus is anointed with the Spirit without measure, differing therein from all other men. Jesus on earth is not, therefore, such as he is without the co-operation of the Holy Spirit. But the glorified Jesus is no longer in this state of dependence on the Spirit; on the contrary, it is Jesus who sends the Spirit (Luke xxiv. 49; John xvi. 7; Acts ii. 33). Again, it is the fulness of Jesus from which the Holy Ghost takes what he teaches the disciples, since everything that is the Father's is also Christ's (John xvi. 13-15). Jesus has also the seven spirits of God (Apoc. iii. 1). This accounts for the fact, that Jesus when glorified places himself on an equal footing with the Father and the Holy Ghost. The risen Saviour not only permits Thomas to address him as "My Lord and my God," but commands the disciples to "baptize in the name of the Father, of the Son, and of the Holy Spirit" (Matt. xxviii. 20). It is not an accident that we hear no such words from his lips before his resurrection. The Trinitarian discourse in John xiv. 16-23 refers to Jesus's glorified state.

The change of Christ's relation to the souls of believers appears in the following circumstances. On the eve of his death he says to his disciples: "You are now clean through the word which I have spoken unto you" (John xv. 3), and prays the Father: "I have manifested thy name unto the men which thou gavest me out of the world; I have given unto them

the words which thou gavest me" (John xvii. 6, 8). But after his resurrection he breathes upon them, saying: "Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained" (xx. 22, etc.). Here already the disciples begin to realize the promise of Jesus: "I will come to you; I live, and ye shall live also." "At that day ye shall know that I am in my Father, and ye in me, and I in you; he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him" (xiv. 18, etc.). After Jesus's exaltation, there is holy Spirit; this is John's commentary on this point (vii. 39). Holy Spirit now is, not only because Jesus can now give the Comforter, who is personally distinct from himself, but also because he can now impart his own spiritual life to those to whom he comes. (Christ himself says, as well as John, "holy Spirit" not "*the* Holy Spirit"). When the risen Saviour breathed on his disciples saying: "Receive holy Spirit," the impression made on them evidently was, that it was Jesus's Spirit that was given them. And the glorified Redeemer is Spirit indeed. Paul says: "The last Adam (was made) a quickening spirit" and again: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory as by the Spirit of the Lord; for the Lord is the Spirit" (1 Cor. xv. 45; 2 Cor. iii. 18, 17). Add to these passages John vi. 62, etc., where Jesus says that when they (his hearers) should see the Son of Man ascend where he had been before, they would no longer be offended by his sayings as to the eating of his flesh and the drinking of his blood, since the flesh as such

profited nothing, but the spirit quickened, and his words concerning flesh and blood would be seen by his ascension to be words of spirit and life (John vi. 62, etc.). The difference in the relation of the Redeemer to the souls of believers in his earthly and in his glorified state appears most clearly in the words; "Verily, verily I say unto you: except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (xii. 24): before his death Jesus was alone, without fruit, since his glorification he is the dispenser of new life, and he whom he quickens becomes his fruit. Moreover he quickens not only individual souls; the life issuing from him unites the quickened into a living church. God has given him to be Head over all things to the church (Eph. i. 22), As Eve was formed from the body of Adam, so the church proceeds from the divine-human life of the Saviour (Eph. v. 30), and from it is knit together and increaseth (John iv. 16; Col. ii. 19).

Christ's relation to the angels has moreover been changed by his glorification. When he was taken prisoner he might have prayed to the Father, who would presently have sent him twelve legions of angels for his succor (Matt. xxvi. 53), during his agony an angel came from heaven and strengthened him (Luke xxii. 43). According to Heb. ii. 9 the Son, during his earthly existence, was lower than the angels. But the glorified Jesus is the Lord of these hosts; the angels are his, with them he is to come, they are his retinue, his messengers (Matt. xvi. 27; xxv. 31; xiii. 41; Apoc. xix. 14). For when he ascended up to heaven, angels, powers, and authorities were made subject unto him (1 Pet. iii. 22); God has set him far above all

principality, and power, and might, and dominion (Eph. i. 21), he is their Head (Col. ii. 19). In the last place, his relation to heaven and earth is also changed by his glorification. Jesus on earth, needing the power of the Father to perform his miracles, is one of God's creatures, and as such lives by the Father's goodness. He says, indeed, that all things are delivered unto him of his Father, but the connection of both Matt. xi. 27; Luke x. 22 shows, that these words apply primarily to the salvation of souls, and that John xvii. 2; xiv. 6, and not Matt. xxviii. 20 form the parallel to the passage in question. At his ascension he declares: "All power is given unto me in heaven and on earth," and these words can be applied only to the Omnipotent Governor of the universe (Matt. xxviii. 18). It forms the basis on which rests the command to make all nations his disciples, to baptize them in his name as well as in that of the Father and the Spirit (vs. 19, 20^a), and of the promise, that he would always be with his disciples (vs. 20^b). All things are delivered to the Son by degrees: to Jesus on earth are given the souls to be saved by giving them the word of the Father; to Jesus in heaven they are delivered, that he may give them eternal life by giving himself unto them; but to him is also committed the government of the universe. This gradual delivery of all things to Jesus proceeds, however, with such certainty, that even on the eve of his death he is perfectly certain of it (John xiii. 3), even at the hour when he entered upon his most intense sufferings, he declared that he was glorified (xiii. 31), as if the glory for which he afterwards prayed (xvii. 5) had been already conferred on him. From the moment of his entering upon the government of the universe his

declaration is in force: "If ye shall ask anything in my name I will do it" (xiv. 14); it is he himself who answers our prayers, being now the Omnipotent Governor of the universe. (From the moment of his exaltation he is seen on the right hand of power, and coming in the clouds of heaven.) If we strive to get at the correct meaning of the phrase "sitting on the right hand of power," by examining the connection of the several passages where it is used, we shall find that it always means the perfect union of the glorified Jesus with the Father, but with several modifications, as that, sitting at the right hand of the Father, he lives in undisturbed blessedness, (Col. iii. 1, Heb. x. 12; xiii. 12); again, that by virtue of his communion with the Father, he intercedes for us powerfully and effectually (Heb. viii. 1, etc.); thirdly, that he is at the right hand of the Father the all-powerful Saviour of souls (1 Pet. iii. 21; Rom. viii. 34) and the Omnipotent Governor of the universe. In Matt. xxvi. 64 it is evidently the universal and absolute power of Jesus which is spoken of, though he is standing at the time, fettered and in silence, before the high priest; the history of the world is henceforth to be a loud witness to his powerful government and coming to judgment. *The glorified Jesus is raised by the Father to the government of the whole universe, both personal and impersonal.* He has, henceforth, the power to subject all things unto himself, as Paul writes in Phil. iii. 21.

A remarkable statement is made by the apostle concerning the relation of the glorified Redeemer to the universe: "ascended up far above all heavens, that he might fill all things" (Eph. iv. 10). The connection shows that the keeping of the unity of peace is the

apostle's main subject (vs. 3). He exhorts the Ephesians not to disturb it by envying each other's gifts, which Jesus bestows according to his good pleasure (vs. 7), having so dearly bought them by taking our enemies captive (vs. 8), and by his descension, which preceded his ascension (vs. 9), since he ascended after he had descended, in order to fill all things. It is evident that this refers primarily to the filling of believers with spiritual gifts; but as the apostle does not say, "all" but "all things," he certainly intends to convey the idea that all spheres of the universe receive life from the risen Saviour; as in i. 21 he says that the church is the fulness of him who filleth all in all. The spiritual life which he gives is, indeed, the highest, but by no means the only kind of life which flows from him, the church receiving only the most excellent gifts from him to whom all creatures owe their existence. Spiritual life proceeds from him who is the fountain of all natural life. This declaration of the apostle goes, therefore, beyond that of Christ, where he declares that all power in heaven and on earth is given unto him, the Dispenser of life being greater than the Governor. Or rather, the word of Paul points out the basis on which the power of Jesus rests—he is the Ruler, because he is the fountain of life. In the divine economy there is truth and harmony; the government of Jesus is not a power over life flowing from another source, but he has power over all life because he is the fountain of it. And by this very giving, directing, and withdrawing of life he governs according to his good pleasure.

Thus we see that a great change in Jesus's relation to his Father, to the Spirit, to the souls of believers, to

the angels, and to heaven and earth has been effected by his glorification. This change is, indeed, so great that "By the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places, far above all principality, and power, and dominion, and might, and every name that is named, he put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Paul teaches us "the exceeding greatness of the power," which God will bring to bear on the faithful, in order to translate them from their death of sin into "the riches of the glory of his inheritance" (Eph. i. 18, 19; ii. 6). Yet the position of the exalted Jesus corresponds entirely to that of the ante-mundane Logos and his relation to the souls of men, for the ante-mundane Logos was the light of men (John i. 4), especially the fountain of light and life for Israel (i. 11; xii. 41; Isa. vi. 10; 1 Cor. x. 4; 1 Pet. i. 11); with his relation to the angels and the universe, since all things are created by, in, and for him, that are in heaven and on earth, both visible and invisible, thrones, dominions, principalities, and powers (Col. i. 16, 17; 1 Cor. viii. 6; Heb. i. 3; John i. 3, 10). The royal power of the kingdom did not, accordingly, commence with his exaltation. Begotten of the Father before the foundation of the world to have life in himself and being the centre of life, by whom heaven and earth were made and received their spiritual light, he was from the foundation of the world the King of life, light, and truth for the whole world, and the appointment of the Son at the end of the development of his earthly life as King is, therefore,

simply a return to what he had before, as included in the prayer: "Glorify me with the glory which I had with thee before the world was." It became the Son, who has been from the beginning the image of the Father, and the first-born before every creature, to sit down on the right hand of the Majesty on high after he had by himself purged our sins (Heb. i.).

CHAPTER II.

THE HUMANITY OF THE EXALTED JESUS REAL.

§ 52.

THE Son, who again has the glory which he had with the Father before the foundation of the world is, nevertheless, no longer exactly what he was before his incarnation; the glorified Jesus is no longer the *Logos*, as such, but Jesus, the *Logos* as the Son of man. This is the second point of view, from which we have to examine the heavenly life of the glorified Son.

That the glorified Jesus is still a man, is plainly taught in the New Testament. Even the fact that his name is still Jesus proves this. "It is the Son of Man who is seen on the right hand of power, and coming in the clouds of heaven (Matt. xxvi. 64; comp. xxv. 31; xvi. 27). Stephen sees him as the Son of Man (Acts vii. 56). "I am Jesus of Nazareth," he says to Saul (xxii. 8). Like a son of man he appears to John (Apoc. i. 13), as such he is seen by him coming to judgment (xiv. 14). "I am the root and the offspring of David," are his last words addressed to the apostle (xxii. 16).

The manner in which his glorification is spoken of in Eph. i. 13, etc.; Phil. ii. 9, is based on the supposition that he is still a man. If his glorification were a mere return to his former state of existence it could neither be admired in Eph. i. as a work of divine omnipotence, nor could it be said in Phil. ii. that his obedience was rewarded with his glorification.

The actions also, which the Scriptures ascribe to him in his glorified state presuppose his humanity. If he were no longer man, Paul, John, and the author of the Epistle to the Hebrews could not speak of his interceding for men at the right hand of God, since only a man can be priest for men (Rom. viii. 34; Heb. iv. 14; v. 9, etc.; 1 John ii. 1). Again, the glorified Redeemer is the Spirit that quickeneth us, but as the second Adam (1 Cor. xv. 45; comp. 2 Cor. iii. 18). As the ante-mundane Logos he was also spirit, but not the Spirit that quickened the Adamites. "Since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 21, etc.); these words of the apostle teach positively the humanity of the risen Saviour, since it is the new man from whom issues the new man of life, as from Adam the old man of death, and it must, consequently, be said with reference to the glorified Redeemer that the resurrection of the dead is by man. The same appears also from 1 Cor. xv. 49: "As we have borne the image of the earthly [Adam], we shall also bear the image of the heavenly [Christ]," and since we shall remain men, he whose image we bear must also be a man. In the third place if he were no longer man, it could not be said in Heb. ii. 5-8, that God has not put the world to come in subjection to angels, but, in the person of Jesus, to man. In the last place the memorable words of the Saviour himself: "The Father has given to the Son to execute judgment because he is a son of man" (not *the* Son of Man as the common version has it); are here in point (John v. 27, etc.). According to this saying of the Saviour, it is the express will of God that a man shall judge mankind.

These passages prove that the perpetual humanity of Christ is one of the fundamental ideas of the New Testament. The whole organism of Christian truth would be changed if we looked upon Jesus as being no longer a man.

§ 53.

If we inquire now into that which constitutes the perpetual humanity of Christ according to the Scriptures, or what traits of humanity are ascribed to him, the first answer is, that the glorified Son is not like the ante-mundane Logos, a bodiless spirit, but retains the humanity which he took upon himself in the womb of the virgin Mary.

The reports of the appearance of the risen Saviour leave no room for doubt that the body in which he appears is the same which expired on the cross and was laid in the grave. The disciples find the grave empty (Matt. xxviii. 6; John xx. 1, etc.). The risen Saviour shows them his hands, his feet, his side, to convince them that it is himself; he invites them to examine and to touch him, adding that spirits have neither flesh nor blood. Thomas is allowed to thrust his hand into his Master's side; yea he even eats before and with his disciples (Luke xxiv. 39-43; John xx. 20, 25, 27). The body of the glorified Redeemer is also identical with the one that was crucified; for how could he call himself the root and the offspring of David, if he had laid aside his humanity, according to which he had sprung from David? (Apoc. xxii. 16; Rom. i. 3).

But it is equally certain that the body of the glorified Saviour has undergone a radical change. This change commenced with his resurrection. Mary does not know

him until he calls her by name ; the two disciples know him not until he breaks the bread before their eyes. He comes through locked doors, and disappears suddenly. At his appearances in Galilee *some* are in doubt whether it is Jesus or not. He appears in different forms (John xx. 14 etc. ; xix. 26 ; xxi. 4, 7 ; Luke xxiv. 15 ; Matt. xxviii. 17 ; Mark. xvi. 12). The risen Saviour thus had, it appears, the power to dispose of his body, which was of such elasticity that he could subject it to and exempt it from the laws of our material body, could give it at one time this, at another that form, yet so that the eye of love could always recognize in him the same Jesus. In his ascension his disciples had an ocular demonstration that his body was no longer subject to the laws of our material bodies ; it showed them also, that his flesh and blood are so pervaded by his spirit that they are meat indeed, which vivifies us and makes us partakers of eternal life. His very disappearance from the earth is to teach them that his spirit has completely pervaded his flesh and blood, and this explains his words, that we must eat his flesh and drink his blood in order to have eternal life, so that the words also, which he has spoken concerning his flesh and blood, are spirit and life, because they likewise speak of spirit and life. This is the plain meaning of John vi. 62, etc., which the connection imperatively demands.

Paul writes to the Colossians concerning the glorified Jesus (ii. 9) : “ In him dwelleth the fulness of the Godhead bodily ” ; to the Philippians (iii. 21) : “ He shall change our vile body, that it may be fashioned like unto his glorious body.” The glorified Saviour has, consequently a body, yea, the fulness of the Godhead dwelleth in this body, but it is a body of glory.

Let us now endeavor to obtain a fuller insight into the teachings of the Scriptures concerning the glorified Jesus, and the nature and substance of his glorified body.

We may commence with Col. ii. 9: "In him dwelleth the whole fulness of the Godhead bodily." It appears, indeed, from the connection, that it is not the apostle's object to teach that the glorified Redeemer has a body. His object is not to refute a proposition like this: The glorified Redeemer no longer dwells in a body. The apostle's object in the whole chapter is rather to warn the Colossians against the heretical doctrine, that the salvation of the soul must be sought in circumcision, in abstaining from meats and drinks, in the scrupulous observance of days and Sabbaths, in the worship of angels, and speculations about angels. All these things the apostle teaches lead away from the simplicity of Christ. Dealing with the shadows of the law affords no food for the inner man (vs. 17). To be built and rooted in Christ is the only thing needful (vs. 6, 7), for in him is the whole fulness of the Godhead (vs. 9); in him, therefore, believers are filled with divine life (vs. 10^a). He is also the head of all angels (vs. 10^b). In him is the true circumcision (vs. 11, 12^a), and in him the resurrection unto newness of life (vs. 12^b, 13^a). This newness of life is based on the remission of sins (vs. 13^b), and this, in its turn, on the blotting out of the hand-writing that was against us (vs. 14). The apostle's object, then is, by vs. 9 to establish vs. 10^a, viz. the proposition, that in Christ alone can the Colossians be filled with divine life. For if the whole fulness of the Godhead dwells bodily in Christ, his person is the fulness of divine life. If the

Father's fulness only dwelt in him, so that the fulness of the Godhead was not his own, it could not be said that this fulness dwells in him *bodily*; for then it would be only in his soul. Believers being in Christ would not then be filled with divine life, as the fulness of divine power could not then be Christ's.

From this it appears that the passage in question really teaches that the body of Christ contains the fulness of the Deity, or that the fulness of the Godhead is contained bodily in Christ.

The glorified Redeemer has again the glory which he had before the foundation of the world, viz. life in himself, the personal fulness of all divine powers; but this his divine life is bodily. This appears no less from Phil. iii. 21: "He will fashion our vile bodies like unto his glorious body." The glorified Jesus is of a psychico-pneumatical nature, such as we are and shall continue to be.

The body, however, is not for the soul what the house is for its occupant. For the body is for the soul not *a*, but *the*, place of residence. The occupant leaves his house when he pleases, but the body encloses the indwelling soul. Where the body is not, there the soul is not. There may be moments in which the soul is out of the body (2 Cor. xii. 2, 3), but this absence is only momentary, and is a sign of an abnormal state. The absence of the soul for a longer period of time would be followed by the death of the body. Yea, this absence of the soul from the body is at the same time an absence from itself, for only in the body is the soul in its natural state, and therefore by itself.

Again, the body is not only the dwelling-place of the soul, but the organ of the soul, and that not only in its

outward activity, nor merely in conveying to it impressions from the natural world, but also in its own inward life. There is not *one* act of the soul which is not performed through the medium of the bodily organization. Not even in its intercourse with God does the soul dispense with its bodily organization. The meditation of the worshipper, the inward longings of him who is merged in God, and loves God — all are performed through the medium of the body. The Spirit of God, it is true, on his part affects the soul immediately. But when divine influences call forth in the soul thoughts or resolves of the will, the bodily organization at once co-operates; and when the Spirit of God breathes through the soul, all the nerves and the very life of the heart feel it. It was as a heavy hand pressed upon the prophets whenever the spirit of prophecy came upon them (e.g. Isa. viii. 11). The anger of God shakes the very bones of men, while the manifestation of his love refreshes them. Both experience and the Scriptures teach the constant indwelling of soul and body in each other, and the inter-dependence of their natural life. For the Scriptures are far from looking upon this relation as being of a mechanical nature, as some philosophers and even Christians do, who regard the human body as either a prison of the soul or its cage. Nor do they, on the other hand, make the life of the soul the mere echo of the bodily life, as another kind of philosophy does. As we remarked before, that the morality of the Bible proves its divine origin by keeping at an equal distance both from worldliness and asceticism, while human systems of philosophy fall either into Charybdis or on Scylla, so we assert, here, that the Scriptures have their divine origin stamped on

their brows by their teachings on the subject in question. While our ancestors, with Plato as their authority, made the body the prison of the soul, and our modern pantheistic and atheistic philosophers insipidly merge all the life of the soul into that of the body, the Scriptures have for eighteen hundred years pointed out that the truth is equally distant from both these errors. Even the first page of Genesis presents the soul as the breath of God in a life-like union with the frame of dust. Sin destroys soul and body equally, and the final restoration will be complete only with the resurrection of the glorified body. Although these are but a few features of the scriptural teachings on this subject, they furnish abundant evidence that the folly of God is infinitely superior to all human wisdom.

This intimate relation of soul and body to each other, which we have found to be established by Scripture and experience, we must apply in our contemplation of the glorified Redeemer, of whom the Scriptures declare that all the fulness of the Godhead dwells in him bodily, and that he will fashion our body like unto his glorious body.

In the temple of Jerusalem the Godhead dwelt as in its house; in the body of Jesus all the fulness of his Godhead dwells as the soul in its body. The temple was *one* place of the divine Presence, but it did not contain God; for all the heavens cannot contain him.

The body of the glorified Redeemer is the habitation of the present fulness of the personal Godhead of the Son; his body contains the fulness of his Godhead. Again, the temple of Jerusalem had only an outward relation to the presence of God within it. God had promised that he would be found there, and for this

reason he was found there; it was thus only the promise which connected God's presence with the temple. Because God did in mercy regard the need of the Israelites during their spiritual minority to find God in a certain locality, he promised to be in the temple, and was there. But the walls of the temple remained what they had been before — lifeless walls of stone and mortar; whereas the body of the glorified Jesus is the organization which serves his divine fulness as the medium of its life. The earthly body of Jesus served as the medium of the Son who had laid aside his divine glory, while the heavenly body of Jesus is the medium of the life of the Son since he returned to his original divine glory.

§ 54.

This however is not all. The corporeity of the exalted Jesus cannot be the only factor constituting him man, and distinguishing the exalted from the ante-mundane Son of God. Theology, it is true, speaks almost always only of corporeity when it discusses the humanity of the exalted Saviour. But as the Saviour, even on earth, led not only a human-bodily life, but also a human-psychical one, there must also be in the exalted Saviour a human side to his inner life. It is in conformity with this, that the passages of Scripture which speak of the high-priestly intercession of the exalted Saviour for us in heaven pre-suppose for him not only an outward bodily side, but also an inward really human side (John v. 27; Heb. iv. 15, etc.).

A detailed description of the theanthropic nature of the exalted Saviour according to its inward human side is undoubtedly one of the most neglected and most

difficult tasks of theology, the greatest antithesis having here to be reconciled, viz. the truly human form of existence of the Son after his glorification with his ante-mundane glory. The meagre outlines here given do not claim to be a solution of this task, but are rather to call attention to this most important subject. The single fact that the life of the exalted Saviour is a bodily mediated life must distinguish it from that of the ante-mundane Son, which was a purely spirit-life. A *bodily* mediated life cannot be conceived of as being altogether independent of space and time. In the next place, the exalted Saviour has completed his process of human sanctification; his heavenly glorification is the fruit of this his perfect holiness.

The holiness of the exalted Jesus, like that of perfected believers, is one morally acquired. The ante-mundane Son was also holy, but his holiness was, like that of the Holy Ghost, eternal. As the Father has life in himself, so has he given to the Son to have life in himself, but the Son has desired from all eternity to have life only in the Father. This his will is, indeed, free, but it is impossible to think that he could have desired otherwise, his freedom being identical with necessity, just as in the Father freedom and necessity are eternally one. The *how* of this identity is for us in our present state of existence a mystery, but the fact itself underlies our faith in God and all our thoughts concerning divine things. Now, as in the glorification of Jesus, the relation which existed between Father and Son before the incarnation is re-established, necessity and freedom in the Son are again one, so that the holiness of the exalted Saviour is the same as that of the Holy Ghost. The exalted Saviour has, at the same time, his holiness,

or the unqualified and unchangeable submission of his own will to that of his Father, as a moral acquisition, just as the holiness of men made perfect is a moral acquisition. The Saviour during his whole life, but especially during the hours of his final suffering and death, united his own will so indissolubly with that of his Heavenly Father, that he must of necessity leave the grave as one immutably holy, for whom there exists no further possibility of aberration from the divine will, owing to the victorious struggle of liberty. Then his glorification itself, or the act of the Father giving him to have life again in himself, so that he has again the divine life, and with it the divine holiness, has been earned by him through his perfect moral obedience. It is thus especially in the holiness of the exalted Jesus that it plainly appears, how he is both God and man: He is holy as the Holy Ghost is holy, and as sanctified men are holy, both at once.

Not only the holiness of the exalted Jesus, but his love of mankind, also, is of a twofold character, a divine and a human love. The specific nature of the divine love is, that God, although and because he is the fulness of life in himself, and needs nothing beyond himself, communicates himself to his creatures from mere love, while it is the character of human love for our fellow-creatures, that the brother loves his brethren as being with him members of the same body, the poor and tempted having pity on the poor and tempted, because his experience moves him to pity at the sight of their misery. The loving compassion of the exalted Saviour bears this twofold character. He loves us as God, i.e. because and although he is supremely blessed in the fulness of his life he communicates his fulness to us,

and he loves us as a man, i.e. because he is an Adamite like ourselves; he loves his blood-relations, and has compassion on us, because he knows by experience the bitterness of poverty and the sore conflict of the willing spirit with the weak flesh. The exalted Saviour's love of mankind is, thus, both like the brotherly love of the saints for their brethren, and like the condescending love of the Father and Holy Ghost. The human side of the holiness of the exalted Saviour is referred to in Heb. v. 9, 10, and the human side of his compassion in iv. 15.

It is the human side of both the holiness and the compassion of the exalted Saviour that qualifies him to be the intercessor for us in heaven; if he were not holy as a man must be holy, his intercession for us could not vicariously avail, since only a holy man can represent unholy ones; and if he were not merciful like men are, he could not be our priest, because a priest must bring the necessities of the people as his own before the throne of God (comp. Heb. v. 2, 1). It is likewise owing to the human side of his holiness and mercy that God has committed all judgment to him (John v. 27). The Son of Man being the judge, all who are condemned are obliged to confess that their condemnation is just, since the sight of a holy man removes all excuse for their unholiness, and the sight of their compassionate brother testifies with what fidelity divine grace sought them out. But for those who are pardoned and the witnesses of their pardon, the fact that it is by and through a son of man is the highest proof that it is due to his vicarious intercession, and evinces at once both its justice and mercy.

FOURTH SECTION.

THE HISTORICAL DEVELOPMENT OF THE SON OF GOD.

§ 55.

THE essential difference between the ante-mundane state of the Son as the Logos of the Father, in which he had glory with him, and the state of the incarnate Son, in which he was like us in all things except sin, and, again, that of the glorification, in which the Son has his former glory again, but still as Jesus the God-man, leads us to the question: What conception must we form of these changes in the life of the Son? The question itself is a threefold one, viz. 1. How did the Logos, who had life in himself like the Father, and was therefore in the form of God, become the man Jesus? 2. How did the infant Jesus become such a man that he could pray the Father that he might glorify him again with his former glory, because he had glorified the Father on earth, — a man who could say: "He that seeth me seeth the Father"? 3. How did this glorification take place, by which Jesus became the universal governor of the world, filling the entire universe?

CHAPTER I.

THE INCARNATION OF THE LOGOS.

§ 56.

THE Jesus who lived, suffered, and died as a real man on earth is the same personality who was before, as the Logos of God, with the Father, and was God, and by whom all things are made. This is the marvellous problem which has for eighteen centuries exercised the minds of believers.

The Logos of God, to whom the Father gives to have life in himself even as he has, is, as such, eternal; his self-consciousness is therefore eternally clear, his knowledge eternally perfect, his will eternally fixed and holy, and his life eternal bliss.

The man Jesus on earth, however, so certainly as his development was really human, was as an embryo and newly-born infant without self-consciousness. By degrees his self-consciousness is awakened. When he sleeps it is suspended, or, at all events, reduced to a state of obscurity. And when he dies, commending his spirit into the hands of his Heavenly Father, he again loses his self-consciousness, till the moment when the Father quickens him as to the spirit who was dead as to the flesh (1 Pet. iii. 18). Again, as Jesus was a real child, he was child-like in every respect. He acquired his knowledge gradually (Luke ii. 52, 40). Whenever he fell asleep his knowledge of God and the world was veiled. Nor was his knowledge of the affairs

of the kingdom unlimited, as he himself testifies during the very last days of his life (Mark xiii. 32). In fine, it is a matter of course that in the hour of death he lost his knowledge together with his self-consciousness.

The development of his will was likewise gradual. His purposes were developed gradually; his will becoming by degrees subject to, or rather identified with, that of his Heavenly Father. He learned obedience (Heb. v. 8). He was, indeed, never disobedient, even in his sorest trials, but on every new trial and suffering he resigned his natural will afresh. This he did even in the final struggle of Gethsemane. At the close of each period of his life he had attained a higher degree of holiness, but not till the close of his earthly career did he attain that perfection of holiness which admits of no further progress.

The life of Jesus alternated between feelings of joy and grief; his soul was sometimes shaken even to its very profoundest depths. Thus, after his entrance into Jerusalem, it required a struggle for him to regain his equanimity (John xii. 17). His anguish in the garden caused him to sweat blood; and on the cross he gave vent to his feelings in a loud complaint. Now this is the same person, the omniscient, eternally holy and blessed Logos or Jesus, who thus alternates between self-consciousness and unconsciousness, who learns by degrees, who now rejoices in spirit (Luke x. 21), and anon is exceedingly troubled.

Again, the Logos, having life in himself even as the Father, is omnipotent, and has shown his omnipotence by creating and governing the world; but Jesus, as a real man on earth, is not omnipotent, but a helpless babe in his mother's womb and on her breast; when a

full-grown man requires food and those things to sustain life which are furnished by the air, the earthly elements, the light of the sun, etc. ; in the hour of his sorest trial requests his disciples to pray with him ; works even his miracles in his Father's power ; lives by the Father, as the disciples live by the glorified Son ; and is, finally, laid in the grave as a helpless corpse. And yet this omnipotent Logos and this humanly dependent Jesus are one and the same person.

In the last place, the Logos, by whom all things subsist, is at all times everywhere present ; but Jesus was at first circumscribed in his mother's womb, then went from place to place. How, then, can this Jesus be the Logos ?

§ 57.

The theology of the orthodox churches takes it for granted that the Logos, even after his incarnation, remained in every respect as he was before. To admit any change whatever in the Logos is said to be inconsistent with the very idea of Deity. It is true, Luther once said that Jesus would be an insufficient Saviour if he suffered only in his human nature ; but Luther himself did not consistently carry out this idea, nor has it prevailed in the church which more especially adopted his views. In like manner with the so-called Reformed churches. Some of their divines, it is true, held a correct view of the incarnation, which, if consistently developed, would have led to a scriptural doctrine on the subject ; but this was not done. The human nature of Christ was converted into a man — the man Jesus, in whom, as well as without whom, dwelt the Logos, according to the Heidelberg Cate-

chism, the symbol of the German Reformed churches. We shall, however, state the doctrine of these churches of the Reformation on this point more at length.

(a) The Lutheran church has, from the first, found in the real union of the divine and the human in the Saviour the quintessence of Christianity. Since Christ was God and man in one person, his divine nature had to communicate to the human nature its attributes (this is the Lutheran view, though asserted only by the boldest writers); and thus the human drew the divine nature into participation in its sufferings (*communicatio idiomatum*). They teach that the omniscient, omnipotent, holy, and omnipresent Logos communicates his omniscience, omnipresence, holiness, and omnipotence to the human nature which he has assumed. Here the questions naturally arise: Was this done during the earthly life of Jesus? As early as in his mother's womb? For the sake of consistency these questions were answered in the affirmative. For the Logos is unchangeable in his nature; and if it follows from his assuming human nature of the flesh and blood of the virgin Mary that the attributes of either of his natures must be communicated to the other, this communication must necessarily have taken place at his conception. But if Jesus was born as an omniscient, holy, omnipresent, and world-governing child, what becomes of his true humanity, and of the redemption of the human race by him? In order to avoid the irresistible conclusions from such premises, the Lutheran divines distinguished between the possession and the use of the divine attributes; contending that the possession of omnipotence, etc., must be ascribed to Christ from the moment of his conception, not only as the Logos, but

also as a man, but that he voluntarily abstained from making any use of these divine powers.

So long, however, as this distinction between possession and use is restricted to the Saviour's human nature, and the notion is entertained that the Logos after his incarnation remained as before, it evidently helps nothing to render intelligible the personal oneness of God and man in Jesus. Some of their divines, therefore, perceiving the untenableness of this position, applied the notion to the Logos himself, i.e. they taught that the Logos abstained from putting forth his divine power during the earthly life of Jesus. But, as we shall presently see, they did not thus improve the case. For the meaning of this proposition, viz. that Jesus possessed divine attributes and powers, but refrained from making any use thereof, evidently is, that they were in him potentially, and that he could call them into action whenever he saw fit to do so, but of his own accord refrained from doing this. Now the question forces itself upon us: How with the ever clear self-consciousness of the Logos? Was this, also, only potentially in Jesus? If this question is answered affirmatively, the possibility of his calling his powers into action at any time is abandoned. If Jesus in his mother's womb possessed eternal consciousness, not actually, but only potentially, then omniscience was not only suspended, but lost. For what power could awaken the dormant powers, if not the self-conscious will? And what power is to call forth the consciousness itself? To this question there is no reply. If it is urged that Christ's human self-consciousness might call forth his divine, we answer that neither in his mother's womb, nor as an infant, nor in sleep, nor in

death, had he any human consciousness. In short, when it is admitted that the eternal consciousness of the Logos existed in Jesus only potentially, the proposition that the Deity underwent no change is abandoned. On the other hand, if it is alleged that this self-consciousness was active in Jesus, then his true humanity is lost; for eternal self-consciousness is necessarily attended by omniscience, etc. There is, then, no alternative but to discriminate the life of Jesus into two lives, a divine and a human, which has also been done by the German Reformed church and the reigning orthodoxy of this country.

(*b*) The Reformed divines labored hard to develop equally the divine life and activity of Christ as the Logos and the human life of Jesus. They taught that as Logos Jesus was on earth omniscient, holy, blessed, and the governor of the universe, but as a man he progressed from ignorance to knowledge, was confined to this or that place, needed food, etc. They separated the functions of Christ's life into two kinds — those of his divine nature and those of his human development. It is contended that these two lives, however different, constituted, and do constitute, but one person, and that it is this identity which renders the Saviour's a theanthropic life.

It cannot, however, be denied that two lives so fundamentally different could not possibly proceed from the same *I* or flow back into it. The self-consciousness of the Logos is forever clear and undisturbed, while a child gradually attains to self-consciousness, which is often interrupted by sleep and other causes. How, then, can the consciousness of the Logos be that of the infant Jesus? And consciousness being the *I*, how

can the *I* of the omniscient Logos be the *I* of Jesus acquiring knowledge? Or how can the *I* of the Logos be the *I* of Jesus agonizing in the garden? If it be insisted upon to claim for Christ a divine life as the Logos, and a really human life as a man, two *I*'s must be admitted to be in Christ, and we have thus not one, but two Christs; not a God-man, but a God *and* a man, which is thorough Nestorianism.

§ 58.

(c) May not this dualism be admitted, at least during the first stages of the life of Jesus? Is it venturing too much to suppose that the incarnation of the Logos was not the work of a moment, taking place at the conception, but was completed by degrees? Does not the personal union of the Logos and the humanity in Christ become intelligible by being viewed as a gradual merging of the Logos and the man Jesus into *one* life? Was not Jesus at first a mere man, conceived by the Holy Ghost, in whom the Logos dwelt, indeed, from the beginning, but as in a foreign, different centre of life? and was it not the sinlessness of Jesus which enabled the Logos to impart to him measure by measure of his divine life, and to become at last the principle of his humanity? Might not Col. i. 19 be understood in this sense? The truly human development of Jesus would be thus rendered intelligible, and Jesus would, nevertheless, be the Logos, at least from the moment at which the Logos became personally one with him.

This view is, however, no more tenable than the two which we have just examined, and found inadequate. For at what period did this personal union take place,

and what are we to understand by it? Did it involve the loss of human self-consciousness, which is the crown of humanity? It evidently cannot have been consummated at the time when the child Jesus passed, according to the natural order of things, from the state of unconsciousness into that of self-consciousness. In this way we should gain but little if anything, since Jesus as an infant only would thus have time for natural development, while from the moment of the consummation of the personal union the eternal self-consciousness of the Logos would be his *I*, and further development in learning obedience and suffering would be out of the question. For the same reasons neither the time of his baptism nor of his entry upon his Messianic duties, nor any epoch in his public ministry, can be singled out as that of the consummation of this personal union. For even at the close of his life Jesus declares that he does not know the hour of judgment, and it costs him a severe struggle to resign his own will to that of his Father, which would have been impossible, if his self-consciousness had been that of the eternal Logos. Above all, what would become in this case of the reality of Christ's death? The view of death as a mere separation of soul from body not at all affecting the soul, common, yea, almost universal, as it is in our days, is unscriptural and unwarranted even by a single result of science. What, indeed, becomes of Christ's falling asleep every night, if his consciousness were that of the Logos?

This union cannot have been consummated at the resurrection, since the hypothesis, that the life of Jesus was merely human, differing with respect to the indwelling of the Logos from that of the prophets of old in

degree only, and not in kind, is altogether inconsistent with the express declaration of Jesus concerning himself, and the acknowledged views of the apostles. Jesus calls himself the Son of Man, and if the incarnation of the Logos took place at the conception, the man Jesus being the Logos, and developing after the manner of men; we can easily understand this self-designation of Jesus, since he is then, indeed, the realized ideal of humanity, the sinless development of all human germs, the universal man, all mankind being created in the Logos. But if Jesus was not the incarnate Logos, but a mere man conceived by the Holy Ghost, he was only one of the race of man. There is, at least, no scriptural proof that his conception by the Holy Ghost could constitute him the Son of Man. Indeed, if Jesus was a mere man, we also lose all solid basis for the gradual indwelling of the divine fulness in him, and for his declaration: "He that seeth me, seeth the Father." The angel tells Mary that the Holy Ghost would come upon her, and *therefore* the holy one born of her would be called the Son of God (Luke i. 35). The same evangelist also calls Adam the Son of God, because he proceeded immediately from the hands of God (iii. 38). And yet the Scriptures do by no means represent Adam as capable of receiving gradually the whole fulness of the Deity; on the contrary, Paul writes that Adam was made a living soul, while the second Adam was made a quickening spirit. That Jesus, in consequence of having been conceived by the Holy Ghost and sinlessly developed was qualified to become gradually one personality with the Logos is, therefore, at best, a philosophical expedient, and cannot be shown to have been an ingredient in the self-consciousness of Jesus or the

well-established views of the apostles. Wherein, in the next place, consisted the value of Christ's death, if he was at that time, indeed, on the point of becoming personally one with the Logos, but was not yet completely so? In this case it cannot be said that he offered himself to God through the Eternal Spirit, or became priest by virtue of his indestructible life (Heb. ix. 14; vii. 16): at all events, he did not offer to God the infinite, but his finite spirit, prompted by the indwelling Logos, in direct opposition to Heb. ix. 14. The Logos himself, according to this theory, took no part in Christ's sufferings, and of what avail is such a human Saviour? In the last place, if the final personal oneness of Jesus with the Logos was the great object of his life, why is it that we do not hear the least intimation to this effect from Jesus himself? He speaks daily of his relation to the Father, and of the Father as having sent him; as being with him whom he was serving, to whom he would go, and in whose glory he would come again; but of the Logos, who is gradually taking possession of him, and with whom he is to become identical in the full sense of the term, he makes no mention, not even by a single word. To say that this truth could not have been presented intelligibly to the Jews, is to be wise above what is written, and is without the shadow of a sanction in either the Old or the New Testament. The apostles know of no such a relation of Jesus to the Logos; even when they record his resurrection and ascension, at either of which moments the consummation of the personal oneness must, according to the hypothesis, have taken place, they are perfectly silent as to the operation of the Logos. But this hypothesis is not only not supported by the word

of God, but is in diametrical opposition to it. "Glorify me with the glory which I had with thee before the world was"; "I came forth from the Father and am come into the world": again, "I leave the world, and go to the Father"; "If ye shall see the Son of Man ascend where he was before"; "God has sent forth his Son, born of a woman"; "He divested himself, taking upon him the form of a servant, and being made in the likeness of men"; these declarations of Jesus himself and of his apostles, leave no room for doubts that the same *I*, or *personality*, which tabernacled among men, which taught and was in the form of a servant, had previously had glory in heaven; and that it was this very *I* which afterwards became a man, taught and suffered and lived among men. The Logos first becomes flesh, and then dwells among us (John i. 14). It was the very same personality that was from the beginning which the disciples afterwards beheld with their eyes and touched with their hands (1 John i. 1). An incarnation of the Logos, progressing through the whole life of Jesus, and finally consummated at his resurrection, would be contrary to the entire connection of John i. 14, yea, in so far as the whole Gospel is intended to verify this passage, contrary to the scope of the whole Gospel. There is no clearer or more certain result of exegesis than the proposition that the *I* of Jesus on earth was identical with the *I* that had previously had glory with the Father. There is not the least countenance in the word of God for any separation of the Son while on earth into two *I*'s or self-consciousnesses, of which the one was the eternal Logos, the other the humble Jesus, no matter how closely these two *I*'s are supposed to be united.

§ 59.

All possibility being thus precluded of understanding the personal oneness of the Logos and humanity in Jesus as long as the notion is retained that the Logos underwent no change in his incarnation, our only remedy is to examine whether this notion has any foundation in the word of God. Both in ancient and in our own times some have conceived of the Deity in a purely human manner, and then, taken it for granted that their views are scriptural. The God of many Christians, e.g. has more in common with the $\tau\omicron\delta$ "Ου of Plato than with the God of the New Testament. This much is certain, that if the Scriptures anywhere express their views of the Deity, it must be the case where they speak of the incarnation of the Logos, who is God. We shall therefore examine, with a mind as unbiased as possible, all those passages which speak of the incarnation of the Logos, and the result may, indeed, be opposed to some philosophical ideas of the Godhead, but cannot possibly be anti-scriptural.

Christ himself expresses his transition from the state of glory, which he had with the Father before the foundation of the world, into this earthly life, in these words: "The Father has sanctified (set apart and consecrated to reveal the divine life) and sent me into the world" (John x. 36; comp. iii. 16, etc.); and again thus: "I came forth from the Father, and am come into the world" (xvi. 28); "I have come down from heaven" (vi. 38; iii. 16). The apostles also give prominence now to the one and now to the other of these points of view. Thus John: "God has sent his only-begotten Son into the world" (1 John iv. 9), but

in another place: "The eternal life, which was with [toward] the Father has appeared unto us" (1 John i. 1, etc.), "The Logos became flesh" (i. 14), "Christ has come in the flesh" (1 John iv. 2), and thus Paul: "God sent forth his Son, born of a woman, in the similitude of sinful flesh" (Gal. iv. 4; Rom. viii. 3), but also: "God (who) was made manifest in the flesh" (1 Tim. iii. 16), "Jesus Christ became poor for our sakes" (2 Cor. viii. 9), "He has divested himself, and taken upon him the form of a servant" (Phil. ii. 7). His incarnation is thus both his own act, and in compliance with the will of his Father. The two points of view are connected in Heb. x. 5-10 where the Son is represented as saying at his advent, "Lo! I come to do thy will, O God!"

The Scriptures moreover inform us what took place in the Logos while doing the will of his Father. When Christ says: "I came forth from my Father, and am come into the world"; again "I leave the world, and go unto the Father; and if ye loved me, ye would rejoice because I said, I go unto the Father" (John xvi. 28; xiv. 28), he declares that he has abandoned his intimate intercourse with his Father, and his relation to the Father has undergone a change. And when he says: "I am come down from heaven" (John vi. 38; iii. 13), he expresses thereby the fact of *his having made himself lower*. This is both confirmed and more fully developed by Christ's prayer: "And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was" (John xvii. 5); here Christ declares as pointedly and plainly as language can do it, that at that time he no longer had his ante-mundane glory, and on comparing his declarations

in Mark xiii. 32 and John xi. 41 with Mark vii. 34, there is no longer any doubt, that the glory with the Father which the Son laid aside at his incarnation, means, not only his divine form of existence, or his blessed life in light, but also his omnipotence and omniscience.

Of the passages from the apostolic writings let us consider in the first place John i. 14: "The Logos became flesh." If every kind of *becoming* is excluded in the Logos, John certainly chose a very awkward expression. Why did he not rather say; he took upon himself flesh and blood? John certainly knew what he was about when he expressed this central point of his faith, and thought he made no blunder in the selection of his terms. He wished to say that the Logos in his incarnation did not remain as he had been before, but that with his assumption of human nature there was a change, introducing "days of the flesh" i.e. days of need, weakness, and the possibility of suffering (comp. Heb. v. 7; 2 Cor. xiii. 4). This agrees with Christ's own words, that his coming from heaven was a coming down, a going forth from the Father, or from that intimate life-union with him which he had sustained from all eternity.

The declaration of Jesus, that he did not while on earth retain his ante-mundane glory, is more fully explained by the Apostle Paul. From Phil. ii. 6, etc. we learn that Christ passed from the form of God, which he possessed in his pre-existent state *into that of a servant, by divesting or emptying himself*. Jesus was never, while on earth, in the form of God, his self-divesting act must not, consequently, be looked for during his life on earth, but it is the act of the incarnation, which is thus characterized by St. Paul. This view is

corroborated by the words in vs. 7 : becoming, i.e. being born, in the likeness of man (comp. Gal. iv. 4). This much is therefore certain, that according to this passage the incarnation of the Logos was an act of self-divestiture.

The next question is : Of what did he divest himself? The first answer is : Of the form of God, for we read, " Who being in the form of God divested, emptied, himself, taking upon him the form of a servant." The form of a servant is existence in human form, the state of dependence on and waiting for another's goodness, while the form of God is the divine form of existence, a life of independence and all-sufficiency. If Paul, then, had merely made the above statement he would have taught that the Son laid aside his independent and all-sufficient life. But he adds that he did not consider it robbery to be equal with God, i.e. he did not think that he ought to cling to his God-like form of existence as a robber to his prey, but divested himself, etc. He entered into a form of existence unlike that of God, which involves not only a laying aside of his independence and all-sufficiency of life, but also of his other divine attributes — omnipotence, omniscience, etc. We meet with the same idea in 2 Cor. viii. 9, which the English version gives correctly : " Though he was rich, yet for your sakes he became poor." Here it is evidently taught that a change took place in the Son. His riches are his ante-mundane glory, the form of God in which he existed, and his poverty is his incarnation, or rather his laying aside his divine attributes and taking upon him the form of a servant. If the Scriptures, then, teach anything, they teach that the eternal Logos underwent a change in his incarnation, divesting himself of his divine form of existence and of

his divine attributes, and the proposition: "that the Logos as certainly as he is God cannot undergo a change," is thus proved to be not only unscriptural but contrary to Scripture.

It is also important to consider the glorification of Christ, as illustrating the act of his incarnation. Why does the Saviour pray in John xvii. 5, "Glorify thou me, O Father, with thine own self, with the glory which I had with thee before the world was"? If while on earth Jesus had actually possessed his divine life as the Logos, and had lacked it only as to his human nature, this prayer would be altogether unintelligible. The only thing to be desired would then have been, that his human nature might be fully pervaded by the indwelling Logos, and he would have prayed to the Father simply that he might receive permission so to do. This remark applies with equal force also to the other proposition, that Jesus was while on earth in possession of his divine life, but voluntarily abstained from using it. Instead of addressing this prayer to the Father, he could and would have made use of his, as it were, dormant divinity. Moreover, how can this theory be reconciled with the language of the apostles: "That ye may know, what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality and power and put all things under his feet, and gave him to be the head over all things to the church" (Eph. i. 19-22)? How can the exaltation of Christ be an act of the Father's omnipotence, by which believers are to learn what this will do for them, if Christ had

omnipotence in himself and only needed to call it into action? It is true, other passages represent Christ's resurrection, his sitting at the right hand of God and his dominion over all things, as Christ's own work; but this is easily understood, since the Father first glorified the Son with his ante-mundane glory, whereas Paul's ascribing the raising of Christ to the Father's omnipotence is altogether unintelligible while we assume that Jesus was, as Logos, in possession of his divine life, even if he made no use of it.

In perfect harmony with this is the declaration in John vi. 57: "As the living Father has sent me, and I live by the Father, so he that eateth me, even he shall live by me." It is only by participation in the exalted Saviour (vs. 62) that life is imparted to believers (vs. 53); and in like manner the Son, sent by the Father into the world, lives by the Father. It is the Father, whom Jesus calls the living; he is the fountain of life for the Son, sent by him into this world, even as the glorified Jesus is the bread or food of believers. Could the relation of the ante-mundane Logos to the Father possibly be compared to the relation of believers to the exalted Saviour? For the relation of the ante-mundane Son to the Father is such, that the Son is the fountain of life not only for all creatures, but even for the Holy Ghost; while the believer's relation to his Saviour never renders him the source of life to others. This much, therefore, must be admitted, that our Saviour's declaration is most easily understood from this point of view.

Was it not also "life by the Father" which presented itself when we compared the passages of Scripture which teach the real humanity of Christ? Life by the

Father, such as believers live by Christ—life by the goodness of the Father?

How, now, shall we explain John v. 26? In this passage Jesus says of himself during his life on earth, "As the Father has life in himself, so has he given to the Son to have life in himself." This is the characteristic criterion by which we know the Son to be God. Had not, then, the earthly Son divine life in himself as much as the ante-mundane Logos? If this declaration applied with equal power to Jesus while on earth, the ante-mundane Logos, and the glorified Son, we should have to answer affirmatively. But we should unsay what we have said on the self-divestiture of the Logos in his incarnation. Hence it is the more necessary to examine carefully whether Jesus really says that the Father gives him to have life in himself, even as the Father, during his earthly life. The various passages of Scripture would, in this case, be in conflict with each other. For whoever believes that Jesus on earth had life in himself even as the Father, will find it impossible to bring his view into harmony with John vi. 57; xvii. 5; or Eph. i. 19; Phil. ii. 6-9; or John xi. 41, etc. Jesus did not, then, while on earth live by the Father, as believers live by the glorified Saviour. There was then no need of his praying the Father to glorify him, or of his being heard by the Father. He had exchanged his divine form of existence for the form of servant only in appearance, and had no need whatever to pray to the Father for help before performing his miracles. He sustained then, even on earth, the same relation to the Father by virtue of which he became the Mediator of creation.

In John v. 17 Jesus defends his cure performed on

the Sabbath by stating, that his Father likewise had not ceased to work during the rest of the Sabbath. From these words his hearers infer that he makes himself equal with God, calling God his own Father (vs. 18). He affirms, thereupon, that it is a moral impossibility for the Son to do anything that he does not see the Father do ; saying : “ Whatsoever things the Father doeth, these also doeth the Son likewise. For the Father loveth the Son and showeth him all things that himself doeth ; and he will show him greater works than these, that ye may marvel ” (vs. 19). By these greater works, as appears from vs. 21, Jesus means the raising of the dead, to be performed by the Son as well as by the Father. The raising of the dead being necessarily connected with the judgment, since not to raise unto life, as well as to raise to condemnation, is an act of judgment, he adds, in vs. 22, that the Father has likewise committed all judgment to the Son. In vs. 24–29 the general proposition of vs. 21 is more fully developed, and three successive stages of resurrection are mentioned. The first of these occurs in the present : “ He that heareth my word and believeth on him that sent me has everlasting life, and is passed from death unto life ” (vs. 24) ; the second pertains for the most part to the future : “ The hour is coming when the dead *shall* hear and *shall* live ” (vs. 25) ; the third pertains to the future exclusively “ The hour is coming in which all *shall* hear shall come forth ” (vs. 28). In vs. 20 these works of raising the dead are represented as future (the Father *will* show him). In vs. 21 the present tense (the Son quickeneth) is, indeed, used, because the first act of raising the dead is really taking place in the present time (vs. 24), and instances

even of the second kind of resurrection occur in the present (the hour is coming and *now is*, vs. 25). Yet the quotations from vs. 20, 25, 28, and 29, evince that the main work of Christ's raising the dead is future.

These three stages of resurrection each have their characteristic peculiarities. The first is thus stated: "He that heareth my voice and believeth on him that sent me." Here Christ leads to victory over death by the injunction, to believe on him [the Father] that sent him. In the second and third stages the dead shall hear the voice of the Son of God, and this voice will quicken them — the voice being a man's most personal property. The second and third stages differ in this: at the second not all will hear, but all who do hear will rise to life, while at the third, all will hear, but some will rise to life, others to judgment. If the first of these events refers to those who believed during the ministry of Jesus on earth, the third refers to the general resurrection of the dead at the close of this æon; but what does Jesus refer to in the second? Evidently to the time intervening between his ascension and his coming to judgment. Paul and the Apocalypse also testify to the coming of an hour in which Christ's true disciples shall rise, between which hour and the end there is to be an interval. The third event referred to by Christ is identical with that spoken of in 1 Cor. xv. 26 and Apoc. xx. 12, etc., and the second with that in 1 Cor. xv. 23 and Apoc. xx. 4, 5. Yet Christ's words in John v. 25 are so general, that they refer not only to the bodily resurrection preceding the millennium, but also to the spiritual resurrection of all who open their hearts in faith from the time of Christ's ascension to his second coming.

This is the connection in which Christ declares: "For as the Father has life in himself, so he has given to the Son to have life in himself" (vs. 26). He thus establishes what he had said in vs. 25; for only because the Son has life in himself like the Father, is he able to raise the dead. Are we then compelled by the connection of vs. 25 to refer Christ's words in vs. 26 to the earthly career of Jesus? No; for he treats in vs. 25 mainly of his works which he would do after his exaltation. It is evident from the whole context, from the words "He will show" in vs. 20, "The hour is coming" in vs. 25, and the same words in vs. 28, that it is mainly the future in which Christ will raise the dead by his voice. Hence, vs. 26 must be understood as referring to the eternal influx of life from the Father into the Son, by which he is the Son. This took place from all eternity with the ante-mundane Logos, and is forever taking place with the glorified Jesus, but was suspended during the earthly life of Jesus, the Son not having life in himself as the Father, but rather living by the Father, in a manner similar to that in which the believer lives by the exalted Saviour. This also is the reason why Jesus, while on earth, had not his ante-mundane glory. The glory for which he prays in John xvii. 5 is that the Father will again grant him to have life in himself; and so soon as the Son recovers this, he is able to raise the dead with his voice. The Saviour in speaking of the Father's giving life to the Son uses the past tense, *ἔδωκεν*, because it was really past, not indeed absolutely, but relatively, i.e. suspended, in order to be resumed as soon as the Son's peculiar work was accomplished (I have finished the work. . . . and now glorify me, etc. xvii. 4); yea, the attentive reader will find in

this giving, which was past during the earthly life of Jesus the very essence of our Lord's sonship. To this it may be objected that in vs. 25 Jesus says: "The hour *now* is," from which it may be inferred that Jesus raised the dead as well during his earthly existence as afterwards, and consequently had life in himself as much as the ante-mundane Logos or the now exalted Saviour. But this view is fully refuted by the conduct of Jesus at the grave of Lazarus; his prayer there offered proves conclusively, that it was not the Son's, but the Father's, omnipotence by which Lazarus was raised. The glorified Son, however, to whom all power is given in heaven and on earth, and who upholding all things by the word of his power, sat down on the right hand of the Majesty on high, raises the dead by his own power, even as the creation and preservation of the universe was the work of his omnipotence. Thus it appears that to have life in himself, as the Father has, is Christ's prerogative in his ante-mundane and exalted state, but not during his life on earth. Add to this, that as according to the connection, the whole discourse in John v. points to the future, the raising of Lazarus by the Father's omnipotence in answer to Christ's prayer is merely the pledge and symbolical representation of what the glorified Redeemer will do. This, however, must not be understood as if Jesus raising the dead stands on an equal footing with that of Elijah or others. While the deeds of Elijah were to be a testimony not to himself, but to Jehovah, those whom Jesus raises by his Father's power are a testimony to Jesus himself, that in him is our life, and that after his resurrection he will raise all who hear his voice. Again, God raised the dead by the prophets, because he had called them to the prophetic

office, while the help which the Father granted to Jesus was based on his own nature, by virtue of which the Father's fulness rested on him, the identity of his nature with that of God, or his being the incarnate Logos. God raised the dead by Elijah because he was with him, but by Jesus because the Father was in the Son and the Son in the Father: "Believe the works that I do that you may know and believe that the Father is in me, and I in the Father" (John x. 38). "I am the resurrection and the life," said Jesus to Martha, that she might believe that he could and would raise her brother Lazarus; but at the grave he gave thanks to his Father for having answered his prayer. "I am the life" (John xiv. 6), said Jesus to his twelve disciples; but it is only the risen Saviour whose life quickens theirs (vs. 19); the corn of wheat brings forth no fruit until it dies (xii. 24); only after Jesus's glorification is there the Holy Ghost; only then commences the eating of his flesh and drinking of his blood, without which no one cometh unto life (vi. 62, etc.). From all these considerations, it is evident that it is fully true only of the glorified Redeemer that he is the resurrection and the life. By the development of his earthly life he becomes the Prince of life, and is as such to the carnal Adamites what he had before his incarnation been to the universe. The carnal Adamites could receive the fulness of his life only after he had assumed flesh and blood, and pervaded them with his divine power.

§ 60.

We next in order examine the Son's transition from his ante-mundane to his earthly state. Though he

preserved his identity, the ante-mundane Son was God ; the earthly Son, man. Whatever, according to the Creator's design, pertains to humanity, pertained also to him. Sin being something foreign to humanity, and a mere accident, Jesus is free from it.

The personal unity of the Logos with human nature, or the assumption of human nature by the divine Son, is designated in the Scriptures partly as a humiliation or self-divestiture of the Son, partly as a going out from the Father, consequently as a double act. It is important to keep these two ideas, which differ as the terms indicate, distinctly separate from each other in our conception, and to consider them in their co-operation. The result of their union is the "incarnation of the Logos."

No man is omniscient from his birth, perfect in holiness, omnipotent, omnipresent, *nor was Jesus* while on earth. Man is not even at first self-conscious. In his embryonic state he has no self-consciousness, nor even for some time after his birth, but attains, by degrees, to perception, then to consciousness, and finally to self-consciousness. The Scriptures do not, indeed, declare, in so many words, that the Logos, when he became incarnate, laid aside his self-consciousness ; but, consistently developing the scriptural doctrine of the incarnation we cannot but admit that he then divested himself also of his divine self-consciousness, in order to regain it by the gradual development of a human soul. This is, indeed, the only key to explain the real humanity of Christ. And when he thus regained it, it was only in the form of human self-consciousness, and subject to the alternation between clearness and obscurity which is produced by the organism of the body — alternating

between wakefulness and sleep. And as his natural sleep, so also his sleep in death involved a temporary obscuration of his self-consciousness. As, by divine appointment, the self-consciousness of the human soul, in its development and greater or less clearness, is conditioned by the development of the bodily organization and its conditions changing, so was it also with the incarnate Logos.

The human soul must be distinguished as substance and self-determination. It was, for example, the same substance which in A.D. 1517, setting all its powers mightily to work, commenced, as a praying, searching, struggling, laboring soul, the work of the reformation of the church, and which thirty-four years before lay in unconscious slumber. At the time of this sleep all those gigantic powers which the Reformation imperatively demanded were there; but the soul of little Martin knew nothing either of them or of itself. Thus the same substance slumbered in the womb of the virgin, without self-consciousness, which thirty-four years after yielded itself a sacrifice, without blemish and spot, to the Father, having previously revealed to mankind the truth, which it had perfectly comprehended. At the time of this slumber there already existed in this substance that indestructible life by virtue of which it has accomplished our redemption (Heb. vii. 16), as well as the power to know the Father as no other knows him (Matt. xi. 27); but it was unconscious life. Moreover, the same substance which now slumbered in unconsciousness had before existed with the Father as the Logos, by whom the Father had created, governed, and preserved the world; but it was no longer aware of this.

It was the soul of Luther, and no other, which had strength to accomplish the work of the Reformation. But this embryonic strength had to be evoked by the self-conscious act of the will in which it lay. It is the self-conscious will which develops and calls these powers into action. When this sinks into slumber, *all* the powers of the soul fall asleep. It was the substance of the Logos which in itself had the power to call the world into existence, to uphold and enlighten it; but when the Logos sank into the slumber of unconsciousness, his eternal holiness, his omniscience, his omnipresence, and all his really divine attributes were gone; it being the self-conscious will of the Logos through which all the divine powers abiding in him had been called into action. They were gone, i.e. suspended — existing still, but only potentially. Further, a man when he awakes from sleep is at once in full possession of all his powers and faculties; but when consciousness burst upon Jesus it was not that of the eternal Logos, but a really human self-consciousness, which develops by degrees, and preserves its identity only through constant changes. Human consciousness becomes only gradually and by toil and effort the shining focus of knowledge and the source of acts of volition. The self-conscious soul can preserve its knowledge only by reviewing it from time to time, and its resolutions by constantly willing them anew. It was this human form of self-conscious existence which the Logos chose in his act of self-divestiture. Hence it plainly appears that omniscience, which sees and knows all things at once and from one central point, and the unchangeable merging of the will into the Father's, or divine holiness, are not to be attributed to Jesus while on earth;

and the same with the unchangeable bliss of the divine life. Nor was it only eternal self-consciousness which the Son laid aside, but he also "went out from the Father." We are not to understand that the indwelling of the Father, Son, and Spirit in each other had been dissolved, but that the Father's giving the Son to have life in himself, as the Father has, was suspended. Having laid aside his self-consciousness and activity, he lost with this the capacity of receiving into himself the stream of life from the Father, and sending it forth again; in other words, he was no longer omnipotent. Equally lost, or laid aside, was his omnipresence, which must not, at all events, be considered as universally diffused, but as dependent on the self-conscious will.

When Luther says that Christ would, in his view, be an inadequate Saviour if he suffered only as to his human nature, the truth of which every true Christian recognizes (Heb. ix. 14), we see how the way has been opened for us to understand that the Logos really suffered and died as well as the flesh and blood which he assumed. Faith necessarily precedes theology, but theological science cannot rest until it has embraced within it the entire domain of Christian faith, a desideratum, however, that will be fully realized only in the church triumphant. If we can with a good conscience affirm that the Logos laid aside his eternal self-consciousness, and therewith his omniscience and the eternal merging of his will in the Father's, his receiving also from the Father to have life in himself, even as the Father, consequently his omnipotence and omnipresence; then and then only can we take the apostle's words, "and the Logos became flesh," in their natural and literal import. For then only can we understand and admit that the

flesh and blood which he took upon himself became a determining power, just as the bodily organism is, according to the will of God — sin not pertaining to the essence of humanity — a determining power of the soul. The development of the soul's life is conditioned by the development of the life of the body; the bodily organism must to a certain extent be developed before the soul can awake to self-conscious and volitional life, and then, as a personal being, subject its bodily organism to the laws written by divine holiness upon the God-like soul. This law holds good with respect to humanity in general, and every individual in particular, that life begins as natural, the life of the soul being determined by that of the body. The condition striven after is that in which the personal soul governs its own life and that of the body according to its own laws, and when this is attained the body has become a spiritual body. Thus the life of the Son of Man commenced when the Logos became incarnate, and reached its full development when the body of his flesh was transformed into a body of glory, or an organism under the unqualified control of the divine life given again by the Father to the Son.

§ 61.

In an age when the terms *incomprehensible* and *incredible* have come to be almost synonymous, it is of the utmost importance for every sincere lover of truth to have correct views of what is meant by human comprehension. This subject cannot, of course, be fully discussed here, and we intend, therefore, simply to point out, in a few words, what men generally understand by comprehending a thing, or when they think they comprehend it.

When a grain of wheat falls to the ground, the moisture and heat of the earth, the rain and light of the sun exert an influence upon it, so that a process of development begins, it receives the food which earth and air offer, and assimilates them according to its peculiar type of life. In this way the grain becomes a stalk, reproducing itself thirty or forty times, and thus in time completes its course of development. This process is fully comprehensible and comprehended in so far as we can enumerate the factors which co-operate, but do we also comprehend the internal force of its life?

In an animal its material life constitutes a central point in which both its normal and abnormal condition and its wants are felt, impressions stored up, and impulses given to flee or to combat danger and to satisfy its wants. We even see some animals put forth exertions in order to satisfy their wants, without having been taught, and these are so well adapted to their end, so complicated and so provident, that they resemble the wisdom of the wisest, most experienced, and skilful men. Is, then, animal life comprehensible or not? Because an animal has brains and instinct, all seems to be easily intelligible. But do we really understand how sensation, memory, and appetite proceed from the brain, which crumbles to dust? And what is instinct? A name for a thing which we do not understand. The life of the child for some time resembles that of a mere animal, but afterward personality, conscious and self-determining, awakes in this life of bodily sensations and desires, which feels itself called upon to control its animal life. For this very reason, then, personality cannot be the flower of animal life, but the actualization of another substance which is united with the animal

life, and has thus far lain dormant. Now follow innumerable actions and re-actions of personal and animal life. Personal life is conditioned in all its bearings by the animal life, and is yet always conscious of dominion over it. Is this psychico-bodily life of man comprehensible? To many nothing can be plainer than that the soul receives impressions from the world without, and re-acts thereon, through the agency and mediation of the nervous system. But who, can say after all that he comprehends the personal union of soul and body, the soul's intercourse with the body, its sufferings and activity, its attainment and loss of self-consciousness. The assertion then seems to be warranted; that with every progress to a higher stage the life of the surrounding world becomes more and more mysterious, and that what we call comprehending a thing is no more than our ranking the individual phenomenon in a class of similar phenomena, and tracing it to those powers the operation of which we daily witness, without, however, understanding their mystery. The proposition, then, that what is incomprehensible is incredible, is false, unless it be proved that what does not often happen can never happen, and that there can be no process of life which is altogether unique.

The creation of the world by God, his calling into being what was not, is a fact that neither has been nor ever can be repeated. It is, therefore, to us incomprehensible. Innumerable new formations take place daily before our eyes, but they are not creations *de novo*, but transformations of what already exists. Equally incomprehensible to us is the life of God: how he eternally produces and comprehends himself, the one process being based on the other, or how he is depend-

ent only on himself. Our own experience presents to us only such objects as are based both on themselves and on foreign objects, and only such self-conscious beings as exist before they know themselves.

Shall we, then, say that the existence of God and the creation of the world are incredible, and that a personal God is an absurdity, and the world eternal. We must renounce the prerogative of thought altogether, if we are unwilling to believe that the wise and beautiful organism of the world has its origin in the self-conscious act of the Spirit, to which the highest aim of thought is to trace all things which exist. But no true thinker would renounce his faith in the creation of the world out of nothing, by an eternal self-producing Spirit, for the reason that he cannot with his own eyes behold such creations *de novo*. Of a similar nature is the self-divesting act of the Logos, suffering his eternal consciousness to be suspended in order to regain it many months afterwards as a human, gradually developing self-consciousness, at the same time laying aside his omniscience and eternal holiness, foregoing also to receive from the Father life in himself as the Father has life in himself in order to diffuse it again, i.e. omnipotence, this self-emptying act on the part of the Logos is to us incomprehensible, because it is, from the nature of the case, unique. But is it, therefore, incredible? By no means. It is, on the contrary, the principal basis, on which rest all scriptural conceptions of the historical appearance of Jesus Christ and of his church, in the same manner as the creative act of the personal God is the basis of all speculation about the world and of the language of the natural conscience.

§ 62.

If, however, both the existence of God and the creation of the world out of nothing are, from the nature of the case, without a parallel, it by no means follows that they have no remote analogies.

The image of God, in which man was created, must, on the contrary, afford a certain analogy to the divine life. This analogy is clearly apparent if we contemplate man when at the height of his personal life. How does man become self-conscious? By his will. And by what is the will of man conditioned? By his self-consciousness. This reciprocal relation of our will and consciousness is a faint image of God's eternal spirit-life. Proceeding from himself, and being conditioned only by himself, God is eternal. But these culminating points of personal life are, even in the most powerful mind, only transient moments; night comes, when the volition and self-consciousness evoked by the will are gone, and in the morning self-consciousness awakes without the action of the will. During the day, however, it is altogether due to the will whether a man rises to the full energy of self-consciousness or lives in an intermediate state between waking and dreaming. So wonderfully has God interwoven the shadow of his own free, eternal life into our own sinful, natural life.

We learn also, from nature, the Scriptures, and the church, that the original creative fiat of the Almighty is, faintly at least, repeated in the course of the development of the world's life. The budding forth of organic life from the surface of the earth cannot be the result of inorganic processes, any more than animal life can be the result of the development of vegetable life. In-

organic matter, indeed, affords material to vegetable and animal life, but the beginning of organic life points to the creative agency of God. Still more absurd would it be to trace the existence of man, with his self-consciousness and self-determining power, to the action of inorganic matter, or to the power of animals to propagate their species. Such theories can be constructed only by one who is deaf to the voice of his own conscience and of humanity, and to the voice which speaks of personal guilt and liberty, and adjudges punishment to crime as to a free act. To deny that man came into being by the creative act of God is to put him on an equal footing with the brutes. In the last place, all are created anew in Christ Jesus who believe in him. Not that a new *ego* or a psychico-bodily basis for it is created, but a divine life is imparted to nature, by virtue of which the person is able to submit to God in love, and to govern his life according to the will of God, instead of yielding it to the desires of the flesh and the cravings of selfishness. These things bear some, though but a faint, resemblance to the original creative act of the Deity; being not so much creations *de novo* as the implanting of higher principles into existing bases of nature. The only act that perhaps bears some resemblance to the self-emptying act of the Logos is the utterance of Jesus on the cross: "Father, into thy hands I shall deposit (παρά-θήσομαι [Tischendorf, παρατίθεται]) my spirit" (Luke xxiii. 46). With these words the Saviour descends from the summit of strength, in which his spirit endures the severest pain of body and soul with perfect resignation, into a state of helplessness and impotency. While hanging on the cross he has achieved the highest moral

act, in sanctifying the name of God amidst the severest sufferings of soul and body, submitting to his judgments, and declaring them just; but now, no longer able to keep his spirit, he deposits it in the hands of his Father. To this exclamation on the cross, doubtless, corresponded the declaration of his resolution to empty himself. The state of the soul immediately after death may be compared with the embryonic state, as, in reality, falling asleep is a kind of returning into the embryonic state; and as the Saviour fell asleep, as all other men do, his soul experienced the same transition from full consciousness into the embryonic state. Being of his kind, — τοῦ γὰρ καὶ γένος ἐσμέν, — the human soul, or rather its history, is a not altogether inadequate parallel to the history of the Logos. We ourselves are conclusive evidence that the substance of the soul can exist not only as a self-conscious and self-determining, but also as an unconscious and limited being, and can pass over from one form of existence into another. Our souls emerge at birth from the night of unconsciousness, and return into this night whenever they fall asleep. Even in the highest state of self-consciousness only a small portion of our spiritual life is reached by its light; we still remain unconscious of the greater part of what is within us. And this transition from a state of self-conscious and self-determining life into the unconsciousness of sleep is, to some extent, an act of our free will and determination.

§ 63.

These analogies, however, involve also specific differences. We simply mention that Jesus, at his death, fell only for a short time into unconsciousness and

helplessness. To the penitent thief he declares: "To-day thou shalt be with me in paradise." And if his descent into the lower regions, spoken of by Peter, is to be understood literally, it must have taken place between his death and his entering paradise. Of more importance is the fact, that the death of Jesus did not involve a loss of the treasure of spiritual life which he had acquired during the process of his human development. At his awaking from his death, his remembrance of his human life, of his mercy toward the brethren he had acquired, and of his human holiness, is full and unimpaired; he has as a man regained the possession of his ante-mundane glory. So, also, will it be with us. When we awake from the unconsciousness and helplessness of death, the remembrance of our past lives, whether good or bad, will also awake. The self-emptying act of the Logos was of a different kind. When the substance of the Logos awoke to consciousness in the infant Jesus, there awoke neither the remembrance of his eternal life with the Father, nor of the ocean of divine life, nor of his ante-mundane glory. With this remembrance a process of really human development would have been inconsistent. If he had known himself from the first moments of his self-consciousness as the eternal Son of God, if he had had a clear remembrance of his eternal glory, how could the Scriptures represent his spiritual state as that of a child, and his life as a life of faith, and not of sight (Luke ii. 52). Or, if the ocean of his eternal life had commenced to flow, how was it that he did not know the hour of judgment (Mark xiii. 32), and that he learned obedience (Heb. v. 8)? This leads us to another point. Whenever Jesus awoke from sleep he

resumed the same thread of self-consciousness which he had dropped in falling asleep, viz. that of the human form of self-consciousness. Human self-consciousness is even by day in a process of production, as we have to produce it constantly anew, and can bring but a limited amount of our ideas within its reach. But when the incarnate Logos awoke into self-consciousness, it was in a form different from that in which he had had it in his ante-mundane state, and which he had laid aside at his incarnation. He laid aside his eternal, divine self-consciousness, in order to awake one really human. This involved the suspension of omnipotence and eternal holiness. In the eternal perfection of its self-consciousness in his ante-mundane state, the substance of the Logos searched the depth of the Deity and the life of the universe, i.e. it was omniscient, and in eternal perfection merged its own substance and will in that of the Father, i.e. was eternally holy; but when it had determined to have its self-consciousness no longer as eternal, but as existing and developing in time, it had necessarily, also, its knowledge of God and of the world in the form of a gradual development, or it had to enter into the state of learning obedience and acquiring knowledge. This laying aside of omniscience and eternal holiness may seem to involve an impossibility; but on tracing the subject to its root in self-consciousness, this seeming impossibility disappears. With omniscience, the omnipotent government of the universe and omnipresence were laid aside. Not, indeed, that these attributes were irretrievably lost; for the substance of the Logos on earth was the same as that of the ante-mundane Logos, and we may therefore say that these powers

simply entered into a state of rest, which, however, they themselves could not terminate so long as the eternal self-consciousness was wanting, which alone could set them again in motion. Add to this, that the laying aside of self-consciousness involved also the suspension of the communication of the Father's life to the Son, by which the Son has life in himself even as the Father; for the divine life of the Son is, according to the Scriptures, the result of an eternal bestowal by the Father. The Father gives to the Son to have life in himself as he has. Corresponding to this bestowal on the part of the Father is a reception on the part of the Son, which must be a conscious reception, consequently dependent on the self-consciousness and will of the Son; but when the self-consciousness of the Son passed from the divine into the human form, the reception of the fulness of divine life from the Father necessarily underwent some modification. This determination of the Logos that his eternal self-consciousness should be now extinguished, in order that he might resume it during his earthly life as human, not as divine, involving, as it does, the very roots of the incarnation, is, from the nature of the case, without any analogy in our experience. If, therefore, we mean by comprehending a thing our ability to assign it a place among other similar phenomena, this determination of the Logos is incomprehensible. Is this, moreover, the case when viewed from the stand-point of the Divine Being? We answer: By no means. The wonder that the Logos determined to have his self-consciousness extinguished, and by this very act to lay aside his omnipotence, omniscience, omnipresence, and eternal holiness, becomes comprehensible by the fact that the

Logos is not a creature, but God himself. The dependence of man shows itself not only in this, that he cannot reach a pinnacle which God has not granted him to reach, but also in this, that he cannot set arbitrary limits to either his life or self-consciousness. How gladly would the damned spirits sink into a state of annihilation, or at least of unconsciousness ! How eagerly would they drink of the waters of Lethe ! but they cannot. The same may be said of the voice of conscience in this life. He who does not produce his life cannot set limits to it ; and he who produces his self-consciousness only to a very limited extent can cause it to cease only to the same extent. We can, indeed, increase the clearness of our self-consciousness and the energy of our higher life by the power of our will, and accordingly depress it ; we can reduce the life of our souls to a mere dreaming ; but this elevation and depression of our energy have their divinely appointed limits. But the Logos is God ; he has life in himself even as the Father ; his volition to receive life from the Father is the source of his life ; his self-consciousness is his own act. Hence it follows that he can suspend his self-consciousness. The Logos would not be omnipotent if he had no power over himself. God's omnipotence must not, indeed, be regarded as altogether without limits ; God's liberty is not arbitrariness. The limit of God's power is his holiness. He cannot do what is not holy, and consequently necessary and rational ; for he cannot will it. But his holiness is the only limit of his power. If, then, God's love wills that men should be saved, if the only means to effect this is the incarnation of the Logos, and if the incarnation involves the temporary suspension of his self-conscious-

ness, in order to resume it as really human, it must be possible to the power of the Logos to suspend it, and to resume it in the form of a human, developing self-consciousness. For is not God's power able to reach as far as his holy love? It is the act of love to become poor in order to make others rich; by which, also, it becomes a theme of eternal praise. Whoever would prove that this self-emptying act of the Logos is inconsistent with the idea of Deity must prove first that this deed was not one of holy love. But this cannot be shown to be the case. If, indeed, the Logos in becoming poor would remain so forever, so as to be unable at any time to enrich others, then this self-emptying act would not be one of holy love. But he recovers his riches and ante-mundane glory. Jesus is glorified with the same glory which the ante-mundane Son had. He recovers it, moreover, after having revealed the name of God to men, having stood as their propitiation before God, and himself become the Author of life and a quickening spirit for them, and having thus rendered it possible to fill them with his recovered life of glory. Let none, then, say that this wonder of the incarnation — the self-determining act of the Logos to become a helpless, unconscious child in a mother's womb — is impossible. Its possibility is based on the being of God as omnipotent love.

Equally possible is the transition of the eternal and omnipotent into a form of existence subject to time and space. As time is made up of the realization of the ideas of the eternal mind, it is certainly possible for the eternal to follow this realization in its parts, and thus become temporal; and, on the other hand, the finite spirit of man thus becomes a partaker of

eternal life. It must, moreover, be borne in mind that the omnipresent God would not be omnipresent if he could not be in all places, which shows at once that he has the power of becoming local, if he thus sees fit. Our soul, also, though of divine origin, and therefore not subject to space, is indissolubly connected with its organ the body, and is, in this respect, local.

§ 64.

Apollinaris, Bishop of Laodicea, about A.D. 360, taught that the Logos took the place of the human soul in Jesus. He supported this doctrine on the two following grounds: 1. If there had been a rational soul in Jesus, in addition to the Logos, the man Jesus would have been a personality distinct from the Logos, but not the incarnate Logos himself; 2. As the human soul is by nature mutable, Jesus would not have been preserved from sin, and would therefore have been disqualified from being our Redeemer, if he had had a human soul.

It is evident, however, that if the immutable Logos occupied the place of a mutable human soul in Jesus, and there was no real human soul in him, he was not a real man. Besides this, there are several passages of Scripture which directly refute the doctrine of Apollinaris. John records that Jesus was vehemently moved (*ἐνεβριμήσατο*) in spirit at the grave of Lazarus (John xi. 33). The Saviour himself exclaims that his soul is agitated (*τετάρακται*), or terrified (xii. 27). Again: "My soul is exceedingly sorrowful, even unto death" (Matt. xxvi. 38); and on the cross: "Father, into thy hands I shall deposit my spirit" (Luke xxiii. 46). What do these passages mean, if there was no

human, changeable soul in Jesus? And how is the position of Apollinaris reconcilable with the description of the true humanity of Christ (which we have given in § 45 of this work) according to the Scriptures?

The Apollinarian heresy had the effect of producing in the ancient church a clearer conception of the fact that Christ had a human soul. For in opposition to the heresy the church taught that the Logos took upon himself a rational soul, together with flesh and blood from the flesh and blood of the virgin Mary, but agreed with Apollinaris that the Logos underwent no change in the incarnation.

CHAPTER II.

THE DEVELOPMENT OF THE SON'S LIFE, FROM HIS INCARNATION TO HIS GLORIFICATION.

§ 65.

THE Father eternally gives the Son to have life in himself, even as he has ; and for this reason the Son is God, and the fountain of life to the world. On the same basis rest his omniscience, his omnipotent government of the world, and his omnipresence.

The Son, on his part, receives the fulness of life which the Father gives him, and sends it forth again from the centre of his own life. He has it and wishes to have it only from and through the Father ; he merges it eternally in the Father, and this constitutes his eternal holiness.

But the Logos became flesh. It was his good pleasure to suspend his eternal self-consciousness and will, in order to take them again, not in the divine, but human form, and consequently subject to gradual development, and conditioned by the maturity and strength of the bodily organism into which he entered. It follows, that the Father's eternal bestowal of life on the Son was suspended during the earthly existence of Jesus. Where there is no reception, there is no bestowal, and the Son existing in human form and having a human (limited) self-consciousness was, as such, unable to receive the infinite life-stream of the Father.

At this time the Son lived through the Father as

the believer lives through the exalted Saviour. The Father was in the Son, even while on earth, but the Son could not at every moment receive the Father's fulness, but only parts of it, just as the believer can receive the life-stream of the exalted Saviour, as it were, only by drops. Though the Logos after his incarnation had no longer either his eternal self-consciousness or will, yet his substance still remained the same. In like manner it is the same soul-substance in us that is now so narrowly confined and that will yet live in heaven in the liberty of eternal life.

It is this identity of substance before and after the incarnation which renders Jesus superior to all other men and angels, while the change of his eternal self-consciousness and will into the human form constitutes the basis of his true humanity, or equality with all other men.

These two points must be kept in mind if we would understand the development of the earthly life of the incarnate Logos. Our object in the present chapter is to show how the earthly life of our Saviour, which we have described, in accordance with the Scriptures, in the second section of this book, budded and developed from its root, viz. the substance of Jesus as the incarnate Logos.

Before we proceed, however, we deem it not improper to premise that the distinction between the substance of the spirit, and its activity in feeling, knowing, determining itself, and in knowing and working upon outward objects is the fundamental condition of a correct knowledge of the spirit. It has, indeed, been said, that to speak of a substance of the spirit is incorrect, the spirit being no more than self-determination and self-con-

sciousness. If this were so, it would be folly to speak of a substance of the Logos, that has laid aside self-consciousness and will. This wild and idealistic hypothesis is, however, at once refuted by the fact, that the soul of man exists prior to self-consciousness and will, and that there are diseases of the body, in which the soul is no longer active, but recovers itself as soon as the body is restored to health. From the fact, that the soul had no knowledge of the disease, it follows that self-consciousness was suspended, but now its life breaks forth again. Again, no man is at all times, or even at any time, conscious of all that is in him, be it good or bad. To be brief, self-determination and self-consciousness without a self-determining and self-conscious substance are impossible. There can, therefore, be no less fitting advocates of the reality of spirit as opposed to materialism, than the idealists who admit only the natural life as the source to which the life of the soul can be traced. The idealists of modern philosophy should, therefore, either renounce their idealism and own a spiritual substance, or become avowed materialists.

§ 66.

The souls of men are, as observation shows, differently constituted. In some predominates a tendency to thorough and comprehensive knowledge, in others an active and administrative capacity, in others again love of a retired, contemplative life, and in others an aptitude for the artistic representation of the inner life, while others are naturally superficial, contracted, of little energy, etc.

What now, were the natural talents and indications

of the soul of the Logos when he had entered a human form and taken upon him flesh and blood? If it is the substance, by which and for which all things exist, and the light of all personal beings, which rests in Mary's bosom; there must be in this embryonic soul the elements of a universal genius. There are persons, who understand the spirit of times and men the most various, and are able to reproduce manifold views of life and disposition, and represent them naturally and truthfully. These various talents of ordinary men may help us to a true conception of the soul of Jesus as possessing all the elements of a universal genius. As the incarnate Logos was the source from which all the natural talents of man proceed and all human souls derive their existence, nothing really human could be wanting in him. Even in this respect, the incarnate Logos could not be like other men, but was necessarily "*the Son of Man.*"

It is, indeed, self-evident, that Jesus did not develop all the faculties and talents with which he was endowed. He recognized it as his calling, to become the moral-religious renovator of humanity, or rather the revealer of the Father, the High-priest, and Author of a new life for humanity. Hence any other occupation but intercourse with his Heavenly Father, and the hearts of men, and study of the divine revelation laid down in the Old Testament, would for him have been trifling. Many a man of world-wide renown has not had time to develop all his natural talents, yet the labors of such a man, compared with those of Jesus, were as nothing. Christ's talents for worldly knowledge and activity remained thus undeveloped, while his moral and religious nature, being most important, were naturally

developed by the process of personal sanctification and intercourse with the hearts of men. Every human soul has a peculiar life, which never recurs in exactly the same form, although sin and its effects greatly check the development of individuality. Jesus, however, judged every one he met correctly, i.e. according to his idiosyncrasies. The Baptist in the wilderness, and the joyous children of the bride-chamber; Peter, the man of faith, and the fiery spirit of John; the souls of children and the woman who expressed her love by anointing him — all lay open to his view; he even saw through the self-righteous young man (Mark x. 21), and loved him. On the other hand, every human soul meeting with Jesus could not but love him, and feel attracted toward him, as iron by the magnet, provided that the inner eyes were open, and the Holy One had not become an object of hatred through prevailing worldliness and love of sin. He who understands all, can impart something to all, and all must, necessarily, feel attracted by him.

§ 67.

Experience likewise teaches, that souls are also differently constituted in a religious point of view. While some are really home-sick for heaven, in others the elements of worldliness predominate. Not, indeed, that any soul created in the image of God has no longing for heaven, nor that any man born of flesh has no innate love of this world, but the longing for God and communion with him is in some stronger, in others weaker. The same difference also exists with respect to morality. There is an innate nobility of soul, by virtue of which the good appears to some men, as it

were instinctively, beautiful, and the bad, ugly. Many temptations find no point of assault in them, they do not even notice opportunities to do evil, which prove dangerous to others, and they pass by pits into which others fall, without even an evil thought presenting itself. (This is the case not only with individuals but with families, nations, and centuries). Not that these noble souls have no weak points, or that no temptations assail them ; what is born of the flesh, is flesh, whether the intrinsic power of the flesh hold the soul bound with fine or thick cords ; if the struggle with the power of sin is commenced by the natural man, it remains a conflict without a victory, as Paul has truly and beautifully described it in Rom. vii. That this whole chapter refers not to the regenerate, but in part to nobler souls in their natural state, appears from its whole tenor. Those souls that are of the truth commence the struggle and listen to the voice of God, while those that are not of the truth become the willing and unconscious slaves of sin. This natural nobility of soul and longing after his Heavenly Father could not but be all-powerful in Jesus as the incarnate Logos. Born after the flesh, not by the will of man, but by the operation of the Holy Spirit in the womb of a noble virgin, also inwardly sanctified during her pregnancy by special divine interposition, Jesus was born without the contamination of the flesh. To this negative side of his freedom from original sin was added the positive element of the highest innate nobility of soul, as the incarnate Logos. These elements in the soul of Jesus, this tenderness, purity, and beauty, with this longing after his Heavenly Father, account for the fact that he remained sinless, though his education by pious but fallible parents

cannot be supposed to have been entirely faultless. In him as an infant there was no point of connection with anything sinful or wrong, during his education and when he had arrived at clear self-consciousness his nature delighted only in what was innocent, and pleasing in the sight of God.

Was, then, the sinlessness of Jesus during his whole life — his boyhood, youth, and manhood — only the natural result of his innate nobility? By no means. Such a view is incompatible with his being our pattern. Had it been natural and necessary for him to realize the good in all his thoughts, words, and actions, as it is natural and necessary for a highly-gifted person to produce works of art and genius, the task of Jesus would have been much easier than ours. This innate nobility alone, however comprehensive, does not enable one to yield perfect obedience to the divine law. The good is, indeed, always beautiful (Comp. Rom. vii. 16, 18: *σύμφημι τῷ νόμῳ ὅτι καλός*); but self-denial, hating and losing one's own life are (i.e. appear) by no means beautiful. A merely aesthetic virtue touches only upon those points of the law that are easy, but passes by what is difficult. When it becomes our duty to hate our own lives we should not desire Jesus for our pattern, if his righteousness were no more than the natural development of the nobility of soul peculiar to the incarnate Logos; or, in other and plainer words, such a view of Jesus would change his sinless perfection from an ethical into a physical process. Righteousness would then be out of the question. The honesty of a simple peasant is more pleasing in the sight of God than the beautiful development of the most gifted nature; the first being an act of liberty, the second

of nature. He who can say no more of the sinlessness of Jesus than that it was the development of his highly gifted moral nature places it lower than the honesty of the simplest peasant. The moral beauty which is the necessary result of natural disposition cannot be redeeming grace. This is evidently no offering up of himself to God on the part of Jesus, nor an act of obedience in satisfaction for Adam's disobedience (Rom. v. 19). Only a moral act can make satisfaction for a moral offence. Jesus *the righteous* is the propitiation for our sin (1 John ii. 1, etc.; comp. iii. 7). What an altogether different description of his sinlessness is given by our Lord himself: "I have a baptism to be baptized with, and how am I straitened till it be accomplished" (Luke xii. 50); "A corn of wheat must fall into the ground and die; "He that hateth his life in this world shall keep it unto life eternal" (John xii. 24, etc.); "Not my will, but thine, be done"; "My God, my God, why hast thou forsaken me?" This was not the royal way of development of a moral-religious genius, but the process of sanctification of the servant of God, who could resign his natural will to death only by the utmost concentration of his higher will.

The development of a genius, it is true, is not accomplished without the activity of the will. Close application, enduring poverty and privations, rejecting alluring prospects which another sphere may offer — these are acts of the will. Nor are temptations wanting, which beset a genius in his process of development, as, for example, the bad taste of his teachers, or of the works of art which furnish his models, or of the friends of art, whose approbation is of the first importance to

him. But the part which the will plays in the process of development of an artistic genius, etc., is essentially different from the efforts of the will to lead a holy life. The development of his natural talents is a matter of necessity to a youthful genius; and, if he suffer himself to be bid off from the road which is indicated by his nature, he thus incurs no moral censure; but men will say that his natural talent was not, after all, so strong as it seemed to be at first. The determination of the true artist, then, to submit to all privations on the road of his art sustains to his natural talents and inclinations a relation different from that which the determination to lead a holy life sustains to the will and law of God. The will of the artist is overpowered by the bent of his nature; or, to speak more correctly, it is the natural will itself which the artist implicitly follows in order that his natural talents may be fully developed; his natural inclination to art being stronger, and overcoming his natural love of ease. The case of the man is different who is anxious to lead a holy life. Was Luther, for example, led by natural inclination when he prepared with struggling and prayer for the decisive session of the Diet of Worms, that he might conquer his apprehensions, and be obedient to the word of Christ: "He that confesses me before men, him will I confess before my heavenly Father"? Was it ambition to become a reformer that gave him this strength? No; but his higher determination to confess Jesus overcame his natural dread of being treated as a heretic. Again, while the temptations which would lead an artist from the true to a false development of his natural talents are to be overcome not so much by the will as by the force of his genius, the temptations that would turn

us away from the path of rectitude must be overcome by the concentration of the higher will of our spirits.

The sinless development of the child Jesus, then, was effected by the strength of his innate religious nobility of soul. For in a child not having attained to clear self-consciousness, to accurate distinction between good and evil, and to liberty of self-determination, uniformity with the divine will cannot be produced by the moral act of self-conscious determination. But the more the growing child entered on possession of liberty, the more did his perfect obedience to his Father's will become the act of his choice, in harmony, of course, with the inclinations of his divine nature. John writes: "Whosoever is born of God does not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God" (1 John iii. 9). What does the evangelist teach in these words? Certainly not an absolute impossibility of sinning on the part of the children of God; for both the Scriptures and experience plainly refute this notion. His meaning is evidently this—that from the new man, who reigns in the regenerate, sin cannot proceed; but it does from the old man, which is, indeed, dethroned, but not yet wholly dead; and that the regenerate, as certainly as he is so, does not foster sin when overtaken by it, but renews his struggle against it, until, by the grace of God, he utterly eradicates it from his being. If anything in the line of our own experience is calculated to throw light upon the rationale of Christ's sinless development, it is in John's words, just quoted, concerning the regenerate.

As the apostle says: "Whosoever is born of God cannot sin," so must we say of Jesus: "Jesus, the

Logos, being in the form of human existence, could not sin."

As, however, the regenerate show that they can really sin, so there was in Jesus a possibility of sinning, in a manner, however, different from that of the regenerate. In the regenerate there is still the old corrupt nature, inherited from the parents, and strengthened by actual sin up to the time of conversion, and in this corrupt nature there are still the roots of sinful desires and slothfulness in doing good, so that sins are inevitable, at least sins of omission, so long as human nature is not fully penetrated by the new life of the spirit. But in the holy nature of Jesus there was neither sloth nor the roots of sinful desires. He had, however, human flesh and blood, which is capable of, and painfully affected by, suffering. And how much of not mere privation, but even pain, had his nature to endure! If his hungering in the desert, or the want of a place where to lay his head, or the crown of thorns had made him impatient, he would no longer have been sinless. Yet more; Jesus stood as a man among men. As a man he necessarily had the natural wish to maintain his individual right, the dignity of his person. But what an amount of ignominy was heaped upon his head! Was not his resigned and ever-patient submission to ignominy all the more difficult because he knew who he was? The devil very artfully contrasts his hunger and his being the Son of God with each other. But his severest conflict was that he, being sinless, should taste death, which is the wages of sin, and therefore a disgrace to the sinless, and that the Son, who had always confessed and glorified the Father, was forsaken of the Father at the very moment of his

utmost ignominy. These conflicts rendered it possible for Jesus, sinless as he was in his inner nature, to sin as the regenerate do: they sinning, not according to their new nature, but being overtaken by their old propensities, and the new spirit, which has become the ruling principle, not always opposing the ebullitions of the old man with proper energy. Jesus was tempted as we are. Not, indeed, by his own lusts, as we are, but by the severest sufferings, in which his natural will could be sacrificed to God only by the utmost concentration of his spiritual will, just as in the hour of trial it requires from us the hardest struggle for the sacrifice of the natural will to succeed.

It was by freely choosing, then, to obey the divine will as revealed in his inner man, and by freely following the earnest longings of his eternal spirit after God (Heb. ix. 14), by freely denying, hating, and putting to death those inclinations of his outward nature which conflicted with the will of God, that he should finish his course in privation, in ignominy, yea, in the feeling of being inwardly forsaken of God, that the sinless development of Jesus as a boy, as a youth, and especially as a man, was accomplished. God has implanted in the breast of every man, consequently in that of Jesus, a love of life, of honor, etc., and he requires of us to sacrifice these inclinations to his will, since only such a sacrifice or offering evinces real love: from Jesus also God required such a sacrifice during the whole period of his self-conscious life, which became more severe and difficult at every step, that by his infinite sacrifice our sins might be atoned for, and Christ become the second Adam, quickening the whole race.

Jesus, becoming by his own free will obedient to the

will of his Heavenly Father, thus confirmed the strong natural bent of his mind. His natural disposition, as the Logos existing in human form, to live in perfect conformity to his Father's will, acquired by daily practice more and more a free, sanctified character. When the boy Jesus, at the age of twelve years, said to his mother: "Must I not be in what is my Father's?" we see in this "must" (δεῖ) the resultant of the natural bent of his mind and his free self-determination.

About two decades later he said to his disciples: "My meat is to do the will of him that sent me, and to finish his work," afterwards to the Jews: "The Son can do nothing of himself;" and again, "I can of mine own self do nothing" (John iv. 34; v. 19, 30). What growth in holiness lies between the boy's "must" and the moral impossibility of the man's doing anything that is not the Father's will. Although in John v. 17 the Son testifies that by virtue of his sonship, which was his by nature, it is morally impossible for him to do aught but the Father's will, yet about a year afterwards, in his great intercessory prayer, we hear him say, "for their sakes I sanctify myself." From what immediately follows: "that they also may be sanctified through the truth," and the previous context: "Sanctify them through thy truth," we learn that the sanctification of Jesus must be understood not merely as a setting apart of himself for his vicarious death, but also as submission and conformity of his whole being to the will of God. For it is immediately on the conclusion of this prayer that his struggle in the garden commences, and we hear him exclaim: "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt;" with especial reference

to which it is written in the Epistle to the Hebrews: "who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was delivered from his fear; though he was a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all of them that obey him." Thus we see that to the very last there was a struggle, a sanctifying of himself, a learning of obedience, a becoming perfect. It was only when he bowed his head, that he said: "It is finished." The words "the Son can do nothing of himself" are absolutely valid only when his last struggle is over and his self-sanctification is complete. Not till then is all possibility of sinning removed. So long as the temptation has not reached its acme, the question, whether Jesus will finish the work of offering up himself to God, is not absolutely settled, but this point is reached when he is delivered into the hands of sinners, when his holy life is to be given up to death, and when he feels himself forsaken of the Father. If when the Saviour's sufferings began the possibility of refusing obedience had no longer existed, Good Friday would not have been a day of sacrifice and atonement, since sacrifice is the offering up of one's own will to that of God.

Now the great question, whether Jesus would submit to the demands of divine justice, and thereby become a satisfaction for our sins, was forever settled. His whole life was a constant rising from his strong natural tendencies toward the Father—which, however, included the possibility of refusing obedience,—to a state of perfect conformity to the Father's will, and this being

attained, the very possibility of having another will than that of God ceased; every day of his life there was an advance towards this end, but only on the day of his death was it fully realized. In such colors do the Scriptures portray the sinless development of Jesus.

The attempt has, indeed, been made to show that Jesus was freely obedient to the Father and remained undefiled by any sin; but that, at the same time, the possibility of sinning was from the beginning excluded. It is claimed by Thomasius, Liebner, and Hoffmann that Christ's own self-determination rendered it impossible from the very first for him to sin, since he could not deny himself. This assertion, however, implies a contradiction or impossibility. It is true that the holy inhabitants of heaven cannot sin, and yet are perfectly free. They have united their individual wills with that of God by oft-repeated acts of self-determination. If we suppose that the will of Jesus, when it awoke in him as a child, was indissolubly united with that of God, and thus exempt from the very possibility of falling, this union of wills must have been affected by the ante-mundane Logos, and based on the eternal merging of the will of the Logos in that of the Father; and consequently no change can have taken place in the relation of the will of the Logos to the Father at the incarnation.

If this be so, it is evident that Jesus can neither be our pattern nor our Redeemer. If his will was decided beforehand by the eternal merging of the Logos in the Father, and his earthly self-determinations were but the necessary result of those in his ante-mundane state, how can he be a pattern for us, who are to decide for

God in the midst of the temptations of our earthly pilgrimage?

And if the Son's will were offered to the Father not by a human self-determination in the midst of temptations, but during his state of heavenly pre-existence, so that his earthly obedience is but the natural development of the ante-mundane merging of his will in the Father's, how can this act of Jesus be a sacrifice and propitiation for our sins? For it is not suffering in itself, but the inward self-determination and voluntary submission to suffering which constitutes a sacrifice. Whoever thus transfers this self-determination to suffer on the part of Jesus from his earthly to his ante-mundane existence severs the very nerve of the great act of atonement. The act of obedience of the Logos cannot possibly make satisfaction for works of disobedience. The merging of the Logos in his Father's will cannot with any propriety be called a sacrifice, since offering implies self-denial, while this state is one of supreme bliss.

Again, Jesus would not be a real man if there were no possibility whatever of his swerving from the path of duty, or if his will were one with the Father's from the very first moment of the incarnation. For where is that man whose will has from the very beginning been immutably fixed on God? The power of deciding for or against God is an essential ingredient of human nature. Whatever is born of the flesh, it is true, no longer possesses this power in its original strength; sin is in us from the very first; when the divine law makes its demands, or when conscience commences to act, this corrupt nature is also alive, and has a power stronger than ourselves. Human nature no longer exists in us

in its original purity and liberty. This servitude of the will is not, however, complete, as the will can still enter upon the struggle with the depraved propensities of our nature, and when Adam came from the hands of God his liberty to decide and choose between good and evil was perfect and in its natural freshness. If this power of determination for or against God's law constitutes an essential ingredient in human nature, then Jesus must have had it. As certainly as the Logos became in the incarnation a man of an incomparably exalted religious disposition, he acquired the possibility of sinning. His incomparably exalted moral-religious disposition he owed to the fact that he was the incarnate Logos, the possibility of sinning to the fact that he was a real man. The incarnation involves his transition from eternal holiness (i.e. the eternal, unchanged merging of his will in that of the Father) into the temporal, struggling and developing form of will. Such a will necessarily chooses and resolves. As the Logos in his incarnation entered into the process of development and acquisition with respect to self-consciousness and knowledge, so also with respect to his will. To contend, then, that Jesus had from the very first an unchangeable will is a repetition of the error of Apollinaris, who taught that something exempt from change occupied the place of the rational soul in Jesus, and is exposed to the objection which the Fathers then urged against this error, that if Jesus had not a really human soul, able to decide for or against God, our souls cannot have been redeemed by him, since that which he took not upon himself was not redeemed by him. Adam's free act of disobedience has brought us all into the condition of sinners, and only the free act of obedience of the

second Adam can undo the first Adam's act, and restore us to the condition of the righteous (comp. Rom. v. 19).

The first Adam denied his innate religious nature, under the light trial imposed upon him, whether out of love to God and respect for his command he would deny his natural appetite the pleasant and mysterious fruit of one out of many trees; the second Adam as the Son of God possessed an infinitely higher religious inclination, a greater longing after the Father, than the first Adam, who was simply created in the divine image of personality and ardent love to God; but the work of the second Adam, a trial of thirty-three years in a sinful world and amid the severest sufferings, was also infinitely heavier than the trial of the first; yet the second Adam denied not his innate longing after the Father, but his own natural will, in all the trials to which his Father saw fit to expose him, even in death and when forsaken of God. The first Adam, though but a man, refused to learn obedience; but the second Adam, although he was the Son of God, was willing to learn obedience even unto death. In the discussion of this most solemn question, viz. whether Jesus during his development could possibly have sinned, which we have found to be answered most positively, both by the Scriptures and the analogy of faith, in the affirmative, we must not suffer our judgment to be forestalled by the question, What would have become of Jesus if he had actually sinned? We meet this question with the answer, that God foresaw his victory over every trial. How God can infallibly foreknow the free self-determination of a being not yet perfect in holiness is, indeed, a mystery for us in our present stage of knowledge. To say, that God merely foreknows them without or-

daining them himself, does by no means solve, but only veil the question, the mystery being, how God can foresee, or eternally see, what he has not foreordained. That notwithstanding God does foresee what he does not foreordain, but what is determined freely or accidentally by us, is a truth which biblical theology cannot call in question. No one will deny, that God calls such individuals only to be his prophets, as from free self-determination rejoice in his name, and yet he declares to Jeremiah (i. 5) : " Before I formed thee in the belly I knew thee ; and before thou camest forth from the womb I set thee apart ; I ordained thee a prophet unto the nations," consequently God must have known, that Jeremiah would not be a vain worldling, but a lover of the truth. Christ himself twice testifies that the betrayal of Judas was foretold (Jno. xiii. 18 ; xvii. 12) and in the latter passage he refers to this prediction in order to show that Judas was not lost because of anything left undone by the Master ; yet who would deny, that it required a number of free determinations on the part of Judas, before he could sink so low, as to betray his Master ? And could the denial of Peter be inferred from given premises ? Was he not a free agent ? Might he not have repented before the second or third denial ? How, again, can we account for Paul's prophecy concerning the conduct of the man of sin (2 Thess. ii.), for the prophecies of Scripture concerning Gog and Magog, and the final rejection of a part of mankind, if the Spirit of God foresees only what he has foreordained, but not what depends on man's free-agency, since this largely modifies the course of events and is especially the condition of faith in Jesus Christ ? Taking our stand on the Scriptures, then, we can say without

any fear of successful contradiction, that God foresaw the sinless development of Jesus, although his will was not indissolubly united with that of God from the very first, but this final union was the result of his free self-determination, which at first included the possibility of sinning.

§ 68.

The more attentively one listens to the voice of God, and the more faithfully and energetically one does his will, the more certainly is the pure and perfect development of his peculiar nature accomplished. For every soul is created for and with a certain bias toward God, and the dealings of Providence with every man have the full realization of the peculiar ideas underlying his creation for their object.

The sinless development of Jesus, at no time swerving in the least from the path of duty, was, accordingly, necessarily followed by a perfect development of his peculiar nature, which is not like that of other men, a soul created by and for God, but the Logos in the form of human existence. If, then, it is consonant to the nature of every human soul as being a breath of God, of divine origin, and spiritual, that God the Spirit can take possession of it, and this indwelling of the Spirit is the soul's highest, or rather only true, object, it is also consonant to the nature of Christ's soul, as being the Logos existing in human form, that God should take possession of it in a peculiar manner. The whole complex of personal beings was created by and for the Logos, to be his express image; each soul is accordingly but a drop of the ocean of ideas realized in the Logos, and compared with him an extremely limited,

one-sided substance. It is further self-evident, that while in each created being there can be but a limited indwelling of the Deity, in the soul of Jesus, as the Logos in the form of human existence, the divine indwelling can be such as will take place in the combined organism of all personal beings throughout eternity. Moreover, if the substance of the Logos, which at the incarnation entered into the form of human existence, is equal with God, the Son being consubstantial with the Father, the whole fulness of the Father can dwell in Jesus. The sinless development of Jesus has thus the necessary consequence, that as a full-grown man he can affirm: "Whoso seeth me, seeth the Father; for the Father is in me." The children of God may be filled with the fulness of God (Eph. iii. 19) in this sense that God is all in all to them, the whole, although very limited, organism of their powers being taken possession of, penetrated, and enlightened by the Spirit of God; but in Jesus the indwelling of God takes place in such wise that not only is his whole organism of powers taken possession of by God, but the whole fulness of the divine attributes finds a resting-place in him. God desired to have a temple in the world, and for this end he built the church, which will be a perfect organism when all holy angels and sanctified souls have been gathered together in one body in Christ (Eph. i. 10); each individual angel or man can be but a stone in this temple (1 Pet. ii. 5), while Jesus is *the* temple of God, in whom dwells all the glory of God (John ii. 19; xiv. 9-11). A Christian has attained the measure of the stature of the fulness of Christ when his nature is, like that of Christ, fully penetrated by the fulness of God (Eph. iv. 13), but Christ is taken

possession of by the whole fulness of the Deity (Col. i. 19). The whole body, in the most extensive sense of the term, i.e. men and angels gathered together in his body, attains the measure of the stature of the fulness of Christ when the indwelling is not only complete, i.e. every part of this organism being penetrated and filled by the Deity, but when all the fulness of God dwells in it.

This indwelling of the divine fulness was gradual also in Jesus, though that of the Father's fulness in the Logos has been complete from all eternity. To himself in his state of exaltation only does Christ's declaration apply: "He that seeth me, seeth the Father." For only in his state of exaltation are all the bodily and spiritual powers contained in his nature, forming the organism to be penetrated by the Father, perfectly developed. Only in this state is his body, taken from the flesh and blood of the virgin Mary, glorified to such a degree that it can serve as the transparent medium of all divine energies. So long as the body of Christ had not been completely transformed from an earthly into a spiritual body, the Father's glory could not absolutely shine forth from it. During his period of development this could take place only approximately. The nature of Jesus had such symmetry and universality of mental and moral powers and temperaments that it became the (express) image, not only of some, but of all, divine attributes, both intellectual and moral, and not only of God's majesty and bliss, but also of his merciful condescension.

§ 69.

The more full and certain the development of a soul's natural powers, the more does this soul under-

stand of its peculiar being and vocation. If it is, then, impossible that one of profound originality should not obtain a correct acquaintance with his nature and calling, since real genius overcomes all opposition, the soul of Jesus could not possibly remain ignorant of its Logos-nature. To become fully acquainted with his divine origin and his calling as the Saviour of the world, and to have his being fully pervaded by the fulness of the Father, so that as a man he could say: "Whoso seeth me seeth the Father," formed the central aim of his life while he dwelt in retirement at Nazareth.

But how did Jesus come to know that he was the Son of God? Our present means of information do not enable us to settle the question, *a priori*, whether or not the incarnate Logos necessarily had a distinct remembrance of his pre-existent life. We lack all the premises requisite to enable us to construe philosophically the laws of development of this unique life. We are therefore dependent on the Scriptures alone, and they with the analogy of faith do furnish materials for an answer to the question under consideration. Jesus was to all intents and purposes a man, a real man, and the development of his life was really human. His life was, accordingly, pre-eminently a life of faith, not of sight (Heb. xii. 2, etc.); and, though this involves the acquisition of his knowledge in a really human manner, it does not exclude other sources of information. The Father's peculiar indwelling in the Son must have been a fruitful source of this kind (John v. 20); while such passages as John iii. 11, 13: "We testify what we have seen," and "No man has ascended up to heaven, but he that came down from heaven, even the Son of Man, who was in heaven," evidently

refer to a remembrance of his ante-mundane life on the part of Jesus.

This remembrance must not, however, be so conceived of as to destroy the nature of faith in the life of Jesus, and make it a life of sight. We say, then, that his sources of information were principally three, viz. 1. Really human exertion, such as searching the Old Testament Scriptures, meditations thereon, etc.; 2. The indwelling of the Father's fulness in him; and 3. The remembrance of his ante-mundane state.

Jesus's development was sinless, while all those about him were sinners; a difference which he could not but notice, even as a child. He found, moreover, in himself, a longing after the Father such as he saw nowhere else. What deep impressions must this daily repeated experience have made upon him! In this frame of mind he searched the Old Testament. How well versed he was in the Scriptures appears from every chapter of the Gospels. In the law he read of the seed of the woman that should bruise the serpent's head; of the seed of Abraham, in whom all the nations of the earth shall be blessed; of the blood of the paschal lamb, on account of which God spared the Israelites; of the bloody sacrifices, for which purpose only clean animals could be used, which the prophets, however, declared to be ineffectual, God taking no pleasure in the blood of goats or bulls. In the Psalms he read of the everlasting kingdom in the house of David, which had sunk so low in his times; of the Anointed of Jehovah, against whom all the world rebelled in vain, God having appointed him his Son (Ps. ii.); of the Lord of David, whom Jehovah would seat at his right hand, and who was a king-priest for-

ever (Ps. cx.); of the Prince of peace, ruling the world in righteousness (Ps. lxxii.); of the righteous king, addressed in Ps. xlv. as God, and having the promise of Israel and all the nations of the earth for an inheritance. In Micah (v. 2) of the ruler in Israel that would come out of Bethlehem, whose goings forth were from of old, from everlasting; in Isaiah (viii. 8; ix. 6) of Immanuel, the mighty God, the Counsellor, the everlasting Father, who would reign on the throne of David; of the Branch of the root of Jesse, whom the Spirit of the Lord would make a righteous, merciful, and powerful Governor (xi.); of the servant of Jehovah who would give sight to the blind and liberty to the captives, whose voice would not be heard in the streets (xlii., xlix.), whose ear the Lord would waken every morning, and who would not be rebellious (l. 4, etc.), but, although greatly despised, would give his life as a ransom for the sins of the people (liii.). The very last of the prophets continue to prophesy of this promised personage. Who, now, was this Holy One? Jesus knew from daily experience that he alone was sinless, and that the Spirit of God rested on him without measure; and he had ample (human) means of learning his miraculous conception and birth at Bethlehem and his descent from David. He then also knew that other men could not be like himself, his conception differing so widely from theirs.

Yet this was not the main, much less the only, source of his information. For purely human knowledge is not the result of reflection alone. A youth, for example, who is willing to submit to all hardships in achieving what he has recognized as his appointed career, is supported by that mysterious feeling which we may call

spiritual instinct. The believer knows still less from his own reflections alone that he is a child of God ; it being the Spirit of God that bears witness with our spirit (Rom. viii. 16). And we might ask, in this connection, Whence did the prophets know that they were prophets of the Most High, and that they were not mistaken as to their calling ? Their calling was verified to them in a manner which excluded all doubt ; for there is an intercourse between God and the human soul, the laws whereof we cannot trace, and can learn even by experience but imperfectly, but the possibility of which is self-evident to every one who believes in a personal God and the spirituality of his soul, the reality of which may be tested by every one who is anxious to try it, and of which every one is perfectly satisfied who has experienced it, although he knows that thousands have mistaken their own voice for the voice of God. If such an intercourse, then, takes place between God and the human soul, throwing light on subjects which no depth of intellect can fathom, what results must the indwelling of the Father in Jesus have produced ? Passages like Matt. xi. 2, John vii. 29 (where *δεδομένον* is evidently an interpolation) conclusively prove that the stand-point of the Old Testament was in every respect inferior to that of the New, that the meaning of the above-quoted passages was not only not understood by the contemporaries of Jesus, but had not been understood even by the prophets themselves. Jesus owed his correct understanding of the Old Testament to the indwelling of the Father, while this and occasional flashes of remembrance from his ante-mundane state imparted information concerning himself, his church, and those treasures handed down to us in the New Testament.

At what time Jesus attained to complete knowledge of his person and office, we have no data to determine with accuracy. As a boy of twelve years he had already some idea that God was in a peculiar manner his Father. And it is clear that he had full knowledge of this when he entered upon his office. This appears from his baptism by John, which warrants the assertion that he entered upon his public career in the certainty that he would die a violent death by the hands of sinners. His remarkable conversation with Nicodemus, in which he makes the loftiest statement respecting his own person, viz. "that he was the only-begotten Son of God, who had come down from heaven," took place during the first months of his public ministry. This much, then, we may affirm; that he obtained this perfect knowledge in the interval from his twelfth to his thirtieth year, which was in perfect keeping with the laws of truly human development. As the development of Jesus's knowledge was perfectly and really human, so also was the continuance of this knowledge. It is by faith that the children of God know that they are children, not by the continual witness of the Spirit. By faith we retain the testimonies of God granted to us, even in the hours of spiritual darkness. God has ever been wont now to reveal himself, anon to hide or withdraw himself, and this is one of the first principles in his method of education. Without the witness of the Spirit faith would be without its foundation; but if it were enjoyed without interruption the Christian's life would be no longer a life of faith, but a life of sight. Also it is an ingredient of the Christian's walk by faith, that his outward circumstances often seem to contradict his adoption. This was eminently the case with Jesus; and

he doubtless also sometimes lacked the internal divine voice witnessing that he was the Son of God, so that this was, then, an object of faith. This was especially the case when he hung on the cross, when he felt himself forsaken of his Father; then it was faith alone which sustained him. This also is in keeping with God's method in his dealings with mankind, that extraordinary assistance was granted to Jesus in several of his sorest trials. On three occasions voices were heard from heaven, viz. first, at the baptism of Jesus; his Messianic duties with their end—his ignominious death on Calvary—then stood prominently before his soul, and, lest their weight might crush him, the voice came from heaven. The second voice was heard at his transfiguration, when Moses and Elias appeared to him, and spake of his decease which he should accomplish at Jerusalem (Luke ix. 31); this event took place a few days after he had for the first time foretold his sufferings (from that time forth Jesus began, etc., Math. xvi. 21; xvii. 1, etc.). The third voice was heard after his final entrance into Jerusalem (John xii. 28); but came not for the sake of Jesus, but of the people.

In studying the New Testament we learn that the training of John the Baptist was independent to an extent of which we can scarcely form an adequate idea. He both knew that the public appearance of the Messiah was close at hand, and he had reasons for believing that Jesus of Nazareth was the Messiah; for the relationship between the mothers of Jesus and the Baptist warrants the supposition that John was well acquainted with the miraculous circumstances which had preceded and attended the birth of Jesus; and yet after Jesus's baptism John testifies twice in plain words: I knew

him not (John i. 31, 33). John's addressing Jesus in the words, "I have need to be baptized of thee, and comest thou to me" (Matt. iii. 14), does not conflict with the idea here advanced. The Baptist would have certainly been a poor prophet and discerner of spirits, if he had not perceived the holiness of the candidate for baptism, nor had any suspicion that this personified holiness was the Messiah; but he obtained divine certainty when he saw the Holy Ghost descend upon Jesus (vs. 33). This independence the Baptist maintains throughout; although separated by but a small distance from Jesus, whose forerunner he knew himself to be, he did not travel that distance in order to become personally acquainted with him; and after he had become acquainted with him and borne ample testimony to his Messianic dignity, he did not become one of his disciples. Why? The prophet of the Old Testament, greater than his predecessors because he saw the Messiah with his own eyes, whereas they had seen him with the eyes of faith only in their more exalted moments (Matt. xi. 14), who was to introduce the Mediator of the new dispensation, had to run his independent course in order to discharge the duties of his office; had he gone to see Jesus without divine direction, or had he afterwards become a follower of Jesus, the object of his mission would have been frustrated. It was in the desert that he was to wax strong in spirit (Luke i. 80). From the originality of the development of our Lord's forerunner may be inferred the same with respect to Jesus. The Old Testament was his spiritual milk, and intercourse with the Father himself was the book in which Jesus read the revelations of God.

We set out with the sinlessness of Christ's devel-

opment, by virtue of which he developed his Logos-substance to such an extent, that the fulness of the Father could dwell in him, and he could say: "He that seeth me, seeth the Father." By virtue of this sinlessness he apprehended the full meaning of the Old Testament, and the consciousness that God had become man, and that he was the incarnate God, burst forth in his soul. It is also evident that this indwelling of, and being taught by, the Father, and his consciousness of being the Son of God, necessarily led to a deeper merging of his own will into that of his Father. Just as with the children of God, of whom Christ declares: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him" (John xiv. 25), but who on the other hand can love God the more fervently, the more he condescends to them and the more certain they are of their adoption. The words of the Saviour: "The Son can do nothing of himself," were more absolutely verified year by year, since both his peculiar love of the Father, and the peculiar indwelling of the Father in him became every year deeper and fuller.

§ 70.

Having examined the method in which Jesus attained to complete knowledge of himself, we now proceed to treat in few words of the manner in which he attained to complete knowledge of the Father.

The knowledge of God by the ante-mundane Logos was eternal and perfect; eternal, i.e. not acquired in the course of time or by degrees, and perfect, embracing the universe and God in one view. It was perfect in him, i.e. organic, central knowledge, comprising a knowledge of the inward organism and the necessity

of every individual part. It was perfect in extent; nothing of God's being, thoughts, decrees, was hidden from the Logos, but from the centre of the Father's life and thoughts he apprehended every individual wave of the ocean of the divine life, the depth, fulness, and riches of God.

The knowledge of God by the incarnate Logos being really human could not at once be perfect, but was acquired by degrees. Jesus in his mother's womb or as an infant had no knowledge of God at all; but this awoke with his self-consciousness. As in our souls the slumbering sense of individuality is aroused by causes from without, as the name by which our mother addresses us, and we then hear the voice of God in our hearts and are drawn Godward by the mysterious longings of our God-born souls, so also in the case of Jesus, as is evident from Luke ii. 52.

Besides its gradual development, Christ's knowledge of God differed also from that of the ante-mundane Logos in being inferior to it in point of extent and perfection. An earthly-human self-consciousness can be the brilliant centre of only a limited amount of knowledge. To grasp the boundless ocean of the divine life and thought in one moment may safely be said to be impossible for it, if for no other reason, because our earthly self-consciousness is modified by our bodily organism, which during our life on earth is not yet spiritual, but earthly, and not yet the appropriate organ of the soul. It is the divine order that knowledge goes hand in hand with experience. The life of the ante-mundane Logos is that of the boundless stream of the Father's life rushing into and gushing forth from him, so that he knows the secret recesses of the Father.

But the incarnate Logos lives a human life, in which this fulness of power and bliss is no longer present, and hence the knowledge of Jesus while on earth was at no time omniscience. That this was really the case, our Lord himself testifies, when he says, that he does not know the hour of his coming to judgment; this declaration showing that the whole circle of the Father's thoughts and purposes was not at once grasped by him.

In a former part of this book attention was called to the privilege of beholding God, the divine realities and economy, which was granted to Jesus while on earth by his Father's love. As he saw God face to face, his knowledge of God was organic, grasping the connection of divine truths; not abstract knowledge, but a comprehension of the fulness of the divine life itself. For thus seeing God face to face, and in a manner in which no finite being can see him, Jesus was qualified by being his Son or of the same substance, and because the Father was in him and he in the Father in such wise that he could say: "He that seeth me, seeth the Father."

Here we may perceive how intimately connected with Jesus's peculiar knowledge of God was the sinlessness of his development. Being the Son of God the Father's fulness can dwell in him, but it did actually dwell in him because he had fully consecrated himself to God. Our Lord himself refers to this connection when he says (John viii. 46): "Which of you convinceth me of sin, and if I tell you the truth why do you not believe me?" Add to this vs. 28, 29: "I do nothing of myself; but as my Father has taught me, I speak these things. And he that sent me is with me, the Father has not left me alone; for I do always those

things that please him." In these verses Jesus bases the truth of his doctrine on the Father's indwelling, and the Father's indwelling on his willing and perfect obedience. John x. 17 is also to the point: "Therefore does my Father love me, because I lay down my life." Jesus's obedience unto death is the reason why the Father loves the Son, but the Father's love shows the Son whatsoever the Father doeth (v. 20). For the Father's love to the Son is, indeed, partly based on his sonship and consubstantiality with the Father, even as a human father loves his son, because he is begotten of him and of his own substance; but it is also the fruit of Christ's obedience, just as a dutiful son is doubly the object of his Father's love. There is also another point of view from which the intimate connection between the Son's perfect obedience and his seeing God face to face may be shown.

We also have the promise to see God, and it has ever been the keenest desire of the noblest minds to see the Lord. Even Moses ventured to pray: "Show me thy glory" (Exod. xxxiii. 18). He and the elders of Israel had been already favored with a vision of God, when there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness (Exod. xxiv. 10), after which the sight of God was in the eyes of Moses and the children of Israel like devouring fire on the top of the mount (vs. 17). As Moses, now, (chap. xxxiii.) beseeches God to show him his glory, he evidently means that what he had seen was not God himself, but only the mirror in which the divine glory was reflected; and accordingly he prays that he may now be permitted to see the face of God itself. His venturing to offer this prayer was

based on the promise, that notwithstanding the grievous sin of the people with the golden calf, the presence of the Lord would go with them, and not merely an angel (vs. 14; comp. xxxii. 34). By this presence or countenance of the Lord Moses understood the Lord himself, whom he, accordingly, desires to behold. God answers, that he (Moses) could not see the face of God, because no man could see God and live, but that he would cause all his goodness and glory to pass before him, while he covered him with his hand, and Moses could thus see his back parts (vs. 19-23). This very answer proves that God is not invisible, even to man, but that no man can see God and live. In perfect keeping with this are the declarations of the New Testament. Christ says: "Blessed are the pure in heart, for they shall see God" (Matt. v. 8). John testifies in his vision of the New Jerusalem that the throne of God and of the Lamb shall be therein, and that his servants shall serve him and see his and the Lamb's face (Apoc. xxii. 3, 4); and in perfect keeping with this he exclaims in his first epistle (iii. 2): "It has not yet appeared what we shall be; but we know that, when he [it] shall appear, we shall be like him; for we shall see him as he is." Paul writes (1 Cor. xiii. 12): "For now we see through a glass darkly; but then face to face; now I know in part, but then I shall know even as I am known." These promises must not be understood to mean that we shall only see the divine glory in a perfect manner as reflected in the restored world, in which God will dwell as in a perfect medium of his revelations of himself. This world by no means satisfies our longings. Not merely from the darkness of the glass, but from the glass itself, must we be set free.

We shall, undoubtedly, also largely increase our stock of knowledge by contemplating the heavenly works of God, since at present we see but few of them.

The description which John gives of the new Jerusalem shows that the restored world is fully illumined by the glory of God, who dwells therein. But the glory of God will appear brightest in the kingdom of the redeemed, as he will be all in all to each individual spirit, and the spirit itself will shine through its spiritualized humanity. The fulness of the glory of God will appear in the congregation of the redeemed, but only in all redeemed spirits as an organic whole, so that if this were the only medium through which we could see God, we could never obtain an organic knowledge of him, since nothing short of omniscience could behold this whole organism at one and the same moment. The view, that the restored universe will be the only medium of our seeing God, appears false, not only from its not securing the end proposed, but also from its contradicting several passages of Scripture. For John's Apocalypse not only teaches that the city of God is illumined by his glory, but especially adds that the throne of God and the Lamb is therein, and that its inhabitants shall see his (God's) face. So Paul; for he does not say that we shall hereafter see through a bright, clear glass, but *face to face*. It is this vision of God face to face on which our knowledge of God, which is at present but imperfect, will be founded; not, indeed, that we shall know God as he knows himself, or as the Logos knows him, but our knowledge will resemble that of the angels, who learn through the church the manifold wisdom of God, to an extent far exceeding their former knowledge (Eph. iii. 10); for this, organic as it was,

did not include the plan of redemption (1 Pet. i. 12). When we behold God face to face we shall have a central knowledge of the divine life and being, but not, however, of its entire fulness, or to its whole extent. We are qualified for such knowledge by our divine origin, our soul being a divine breath. And there is nothing in the idea of God which contradicts this hope of a knowledge of him superior to the abstractions of thought, and presenting to our spiritual vision the fulness of the divine glory, even as our earthly eyes now behold the abounding life of the material world. Our terrestrial theology, which represents God only by obscure phrases, sustains to the theology of those who see God, the same relation which the natural philosophy of a blind man, who can but touch natural objects or hear them spoken of, bears to that of a seeing philosopher.

The Lord promises us, also, that we shall see God ; but this promise is given to those only who are pure in heart. A material vision of the spiritual nature of God is an absurdity ; the soul must be first purified, set free from all subjection to the flesh, and the material body transformed into a spiritual body through the religio-ethical efforts of the soul, before it can see God. As long as the soul has only the material body for its organ it can see God only in the dark glass of the material world. Nor when this body sleeps in the grave can its carnal soul truly behold him. This is the reason why our Lord promises only to the pure in heart that they shall see God.

From this point let us again regard our Saviour. He could and did see God face to face during his earthly life. How could this have been possible, if the spiritualization of his material body had not been accomplished

by his holy development with such energy that his organ of spiritual vision was developed even during his earthly life? This is another link of connection between his peculiar knowledge of God and his sinless development.

The transfiguration of our Lord on the mount is a proof that such a spiritualization of his material body was in progress during his earthly life. "He went up into a mountain to pray. And as he prayed the fashion of his countenance was altered, and his raiment was white and glistening" (Matt. xvii.; Mark ix.; Luke ix.). This occurrence, which was connected with the appearance of Moses and Elias in glory, who spoke with him of the decess which he should accomplish at Jerusalem, and with a heavenly voice, saying, "this is my beloved Son, hear him," strengthened our Lord himself in view of his approaching death, but proves to us that a deathless transition from this earthly life to heaven would have been conformable to his nature. His transfiguration is an historical commentary on his words: "No one taketh my life from me, but I lay it down of myself" (John x. 18). Jesus's bodily organism was not like ours, begotten by sinners, corrupted by sin, and a prey to death, but the development of his life was an ever closer union with the living Father, so that the Father's life pervaded him more and more, and was consequently a continued, holy spiritualization of his body. As a full grown man Jesus was ready to pass at once without death into the life of glory. He might, doubtless, have entered heaven at once after his transfiguration; for this occurrence proves that a spiritual body had been developed in him, and whatever matter was left was capable of being pervaded by and changed

into light. Not for his, but for our sakes, then, he returned from the mount to the world, in order to accomplish our redemption by his voluntary death. If now the Saviour was capable during his earthly life of entering the light of eternity, we can better understand how while on earth he could be so exalted by the Father as to see God.

From what has been said it appears that the development of Jesus's peculiar knowledge of God was preceded by the full indwelling of the Father in him, and the spiritualization of his material nature by the religious and moral process of sanctification. This being so, we may suppose that Jesus was called by the Father to see him face to face after he had reached the years of manhood. Even as a youth he, doubtless, had a knowledge of God far surpassing ours, both because he was sinless and because, as the incarnate Logos, he had a special unction of the Spirit and indwelling of the Father; but his immediate and organic knowledge certainly did not commence before the age of full manhood, perhaps at the time of his entering upon the Messianic office. At all events, his discourse to Nicodemus, which was delivered in the very beginning of his ministry, shows that he had even then become a man of sight (John iii. 2): "We testify what we have seen."

It must not, indeed, be understood that from that time Christ's life was one of uninterrupted vision. On the contrary, we must regard these hours of sight as only transient culminating points in his life. Our Lord says: "The Father loveth the Son, and sheweth him all things that himself doeth"; "As I hear, I judge"; "I have given unto them the words which thou gavest me" (John v. 20, 30; xvii. 8). All these

expressions go to show that his act of seeing God was not independent, but proceeded from the Father through the relation which they sustained to each other. The sinless development of his being as the Son involved the possibility on his part of seeing God ; but the act of vision was effected by the agency of the Father. Hence it was not uninterrupted, but took place whenever it seemed good to the Father to grant it. If from any moment of his life our Lord had enjoyed continued sight, he could not, of course, have walked by faith, nor could he have been our pattern of faith, nor have atoned for our unbelief. In Gethsemane, for a moment, where he was not divinely certain of the indispensable necessity of his death (" If it be possible, remove this cup from me"), and on the cross, when he exclaimed: " My God, my God, why hast thou forsaken me?" his state was certainly that of faith, not of sight. As we said above, Christ's knowledge of himself as the Son of God was not always based on the voice of the Father within, clearly testifying the fact, but was often a matter of faith and trust on the divine voice as it had been heard before, so his vision of God was at times when the Father called him to this privilege ; but times succeeded, again, when what had been seen was to be appropriated by an internal process, and to be kept by faith. The Lord was raised to heights which no mortal can attain, but he had also to descend into depths which we know not. At times when vision was not granted he had a discursive knowledge of God of quite a human character, although far superior to ours, because of his previous vision. His disciples had to be instructed in what he had seen in a manner adapted to their capacities, and

in language taken from real life, such as they could understand. The blessed spirits in heaven will not need to descend to an inorganic knowledge of God and faith. When the eternal Sabbath has once begun, there will be no more change from Sabbath to work-days. Everything earthly will then be forever laid aside. The imperfect eye by which we now see, while the life and knowledge of the god-like soul is conditioned by the material organism of the body, and is in a state of development, will then have become a clear and perfect eye; because the soul's divine image will then have reached its full stature. God himself having become the all-pervading light of our soul, the soul is the all-pervading light of the body, and the body has thus become a spiritual body. The dark mirror of the material world will then also be broken, when the earth no longer exists, and the imperfect views of the Deity which we now have will also be no more remembered. The vision of God by the spirits of light will, accordingly, not be interrupted, being granted at particular times, as was the case with Jesus on earth, but will be the natural, self-developing act of the blessed.

§ 71.

The four evangelists record that when Jesus was baptized by John the Holy Ghost descended upon him. Mark i. 9: "And it came to pass, in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan; and straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him"; Matt. iii. 16: "And Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were

opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him"; Luke iii. 21: "Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape, like a dove, upon him." The evangelist John, whose main object is to show the glory of the incarnate Logos, and to prove to his readers that Jesus is the Christ, the Son of God, that by believing in him they may have everlasting life (i. 14; xx. 31), and who therefore concludes even his prologue with the impressions of the Baptist and the disciples concerning this glory (i. 15-18),—John also opens his historical record with the testimonies of the Baptist concerning Jesus (i. 19-37), and then passes on to what the disciples themselves had experienced in their intercourse with him (i. 38-xx. 31). Accordingly, in i. 30, etc., we find the Baptist's testimony, his recognition of the Messiah by the divinely appointed sign: "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost" (vs. 33), adding that this took place in his sight: "I saw the Spirit descending from heaven, like a dove" (vs. 32). Whoever believes that during his earthly existence Jesus had at command his ante-mundane divine fulness, will find it not merely difficult, but impossible, to appreciate the great importance which this descent of the Holy Ghost has, according to the New Testament, in the development of Christ's life. For what purpose did he need to be baptized with the Spirit, if he had the fulness of divine life in himself? The usual answer, that the Holy Ghost was given to Christ's human nature, is not sufficient, since it is evident that the fulness of the Logos might have

been communicated to his human nature, and, indeed, if the incarnation was something real, this communication must actually have taken place. For what end, then, was his baptism and the descent of the Holy Ghost? If we believe, as the Scriptures teach, that the Logos at his incarnation emptied himself of his divine fulness, we can at once appreciate the importance of this act on the course of our Lord's development. It is evident that this outpouring of the Spirit upon Jesus at his baptism was not the first instance of his receiving the Spirit. During his secluded life at Nazareth he entered daily into a closer union with his Father, and after every period of his life he could say more unqualifiedly: "He that seeth me seeth the Father." There was thus an increasing indwelling of the Spirit in him through whom the Father dwells in the believer. The operations of the Spirit in a man, having his sanctification for their object, are different from those which are to qualify him for the discharge of his office. Jesus, as a matter of course, had before his baptism learned to know himself as the Son of God and the Messiah; he had also correct views, on the whole, of the nature of his Messianic office; he knew, especially, that his Messiahship would lead him to a violent death. This is signified by his baptism. But from the first moment of his public career he needed a special qualification for every single duty of his office, such illumination by the Spirit of God as would cause him to take the right step at every moment, and discharge his office with such wisdom that there was not a word to repent of, and with such wisdom that he always accomplished what he undertook. It is this spirit of official wisdom and of working miracles with which Jesus was ordained

at his baptism. Matthew thus represents the case when, in iv. 1, after his record of the Spirit's descent, he proceeds to say: "Then was Jesus led up of the spirit be to tempted by the devil." Mark and Luke make use of almost the same words (Mark i. 12; Luke iv. 1), and Luke (vs. 14) says also, with respect to the journey which the Lord afterwards took into Galilee: "And Jesus returned in the power of the Spirit into Galilee." To the same effect are Peter's words: "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil" (Acts x. 38). So Jesus himself says: "I cast out devils by the Spirit of God" (Matt. xii. 28). And his forty days' fast was for the same end—that his thirty years' preparation for his office might be followed by a particular preparation by the power of the Spirit.

Moreover, the solemn visible outpouring of the Holy Ghost, accompanied by the voice from heaven, was not only for the Baptist, but a heavenly seal for Jesus himself of his being really the Messiah. As we have before remarked, Jesus received such heavenly voices at two of the more important turning-points of his life; and, as we believe in the reality of his humanity, we cannot look upon such pledges as unworthy of the incarnate Logos.

The Holy Ghost was active in the apostles while Jesus was still with them. It was not flesh and blood, but the Father in heaven, who revealed to Peter his knowledge of Christ (Matt. xvi. 17). After his resurrection Jesus breathes upon them, saying: "Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye

retain, they are retained" (John xx. 22, etc.). This gift of the Spirit was not only for their spiritual life, but qualified them also for the discharge of their official duties. And yet it was only on the day of Pentecost that they received the Father's promise, and were decisively endowed with power from on high (comp. Luke xxiv. 19, etc.). Yea, even after this glorious outpouring they still stood in need of receiving light for light and strength for strength for the discharge of the almost daily fresh duties of their office.

Again, if Paul had not perceived in Timothy the operations of the Holy Ghost, he would not have selected him for his assistant; but when the apostle and the presbytery laid their hands on him, he received the gift of the Spirit, qualifying him for his official duties; and in his second Epistle the apostle exhorts him (Timothy), pressed down by the weight of his duties, to stir up again the gift within him (1 Tim. iv. 14; 2 Tim. i. 6, etc.). And every child of God knows that he is dependent on the Holy Ghost, not only for his own spiritual life, but when he enters into the service of Christ in the church for special gifts in order to the successful discharge of his official duties, and for which he ought to pray (1 Cor. xii. 4). The notion that the Holy Spirit qualifies for such a faithful discharge those who banish him from their hearts is one of the most fatal errors of the church of Rome, and is diametrically opposed to 2 Tim. i. 6; but that the Spirit is willing to operate in a special manner in those who love him, when they assume the duties of a new office, is a well-known doctrine of the Bible.

We know that Jesus enjoyed perpetual intercourse with his Father. On some occasions his inward prayer

became audible to those about him ; he often went into solitude to pray, but the inward intercourse of his soul with God never ceased. For this reason his whole life, both before and after his baptism, was a continued reception of the Holy Ghost. Before his baptism the Holy Ghost wrought his personal sanctification, his knowledge of God and of himself as the Son of God, and prepared him for his Messianic duties in general ; after his baptism he effected, at the same time, both his personal sanctification and qualification for the varied and difficult duties of his office. His official life derived its strength from his personal life, while his personal life was exercised by his official duties. The difficulties, conflicts, and trials of his official life increased with the progress of sanctification, but by the sinless discharge of every, even the most painful duty, this was brought to perfection. In Gethsemane and on the cross we see both at their culminating points. Shortly before he went to Gethsemane, the Saviour prayed : " I sanctify myself for them," understanding thereby both his personal sanctification and the sacrifice of himself to the Father for our sins ; before his death he exclaims : " It is finished," and by this we must understand that both his personal sanctification and his work as the Redeemer of mankind were accomplished.

CHAPTER III.

THE GLORIFICATION OF THE SON.

§ 72.

The glorification of the Son with the glory which he had before the world was, according to John xvii. 5, the Father's act (comp. Phil. ii. 9).

Paul includes in "the working of God's mighty power, which he wrought in Jesus," (1) that he raised him from the dead; (2) that he set him on his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named; (3) that he put all things under his feet, and gave him as head over all things unto the church, which is his body, the fulness of him that filleth all in all (Eph. i. 19-23).

The resurrection of Jesus Christ is represented by the apostles as the work of the Father. See Eph. i; Rom. vi. 4; iv. 25; x. 9; 1 Cor. xv. 15; Col. ii. 12; Acts ii. 24, 32; iii. 15; 1 Pet. i. 21, etc.

In the following passages not only his resurrection, but also his sitting on the right hand of the Father is stated to be the Father's work (Eph. i. 19-23; Acts ii. 33; v. 31.)

In the following passages his power over the universe is represented as the Father's gift: "All power is given unto me in heaven and on earth" (Eph. i. 23; Matt. xxviii. 18); and "he has put all things under his feet" (1 Cor. xv. 27). But when he says, that "all things

are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be all in all."

Other passages of the Bible, however, designate these acts: Christ's resurrection, his sitting on God's right hand, and his victory over all enemies, as not less distinctly acts of the Son himself.

Thus the resurrection is ascribed to Christ by Jesus himself, when he says: "Destroy this temple, and in three days I will raise it up," and John says expressly, that Jesus said this with reference to his body (John ii. 19, 20). Again Jesus says: "No one takes my life from me, but I lay it down of myself; I have power to lay it down, and I have power to take it up again; this command have I received of my Father" (John x. 18).

His exaltation to the right hand of the Father: "I ascend to my Father and to your Father; to my God and to your God" (John xx. 17); "I have overcome and sat down with my Father upon his throne" (Apoc. iii. 21); "He sat down on the right hand of God" (Matt. xvi. 19); "He sat down on the right hand of the Majesty on high" (Heb. i. 3, 8, etc.).

His victory over all his enemies: "Who [Christ] shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself" (Phil. iii. 21); "Then the end, when he shall have delivered up the kingdom to God the Father; when he shall have put down all rule, and all authority and power; for he must reign till he has put all enemies under his feet" (1 Cor. xv. 24, etc.).

How are these apostolic declarations concerning the resurrection of Christ to be reconciled with the words of Jesus in John ii. and x.? They evidently imply activity on his own part, and the resurrection of believers could never be spoken of in this way. The key to this reconciliation is given in 1 Pet. iii. 18: (*θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ τῷ πνεύματι*) i.e. Christ, killed as to the flesh, was vivified by the Father as to the Spirit, in which he went and preached to the spirits in prison, and then raised his own body lying dead in the grave. The full life of Christ, his spiritual-bodily life, was restored again only with the raised body. Turning their attention to this, and passing by Christ's bodiless spirit-life, the apostles represent the Lord's resurrection as the work of the Father, and this the more, because only the spiritual-bodily life of the Saviour is a source of new life to the church militant on earth.

This quickening of Jesus as to his Spirit by the Father was identical with, or rather was, his re-glorification by him with the glory which he had before the world. When Jesus is about to ascend to heaven, he does not say, that all power *would be* given unto him, but he says: "all power *is* given unto me," implying that he had already entered upon its possession. The risen Saviour breathes upon his disciples, and says: "receive ye holy ghost," whence it appears that the Lord from his resurrection, and not from his ascension, had the fulness of divine life. It is true, 1 Pet. iii. 19, 20 has been dogmatically interpreted so as to leave no room for Christ's so-called descent into hell; but a devout exposition of the Bible will always find this descent taught in the passage in question; and if so, Christ's spirit can have been but a very short time under the

power of death ; for on the day of his death he promised the penitent thief to be with him in paradise ; his descent into hell took place previous to this, and as his very brief visit to the infernal regions was accompanied by such great results he must have gone thither in the possession of the fulness of the divine life, which he had laid aside at the incarnation. Without this, also, he could not have raised his body to a new life, which was exempt from the laws of earthly life. The assertion which has been made again and again, that the forty days intervening between Christ's resurrection and ascension were a time of gradual glorification of his body has no foundation in the word of God. . For it is not taught in John xx. 17, where Jesus says : "Touch me not, for I am not yet ascended to my Father," since this prohibition is not based upon the imperfection of his bodily organism, but upon the fact that this state of intimate union with his disciples could not commence till he became invisible to them (comp. John xvi. 10). Nor is it founded on John vi. 62, etc. ; for it does not follow from this passage that Jesus's quickening spirit pervaded his flesh and blood only at the resurrection, but that the resurrection will, for those who witness it, be conclusive evidence that this penetration has taken place. Nor does his appearing with the print of the nails in his hands, and his eating with his disciples prove that his body was not yet fully glorified ; for he could and did become invisible in the twinkling of an eye, and his final coming to judgment will be in his old form. Christ's ascension is not the beginning of a new epoch for his humanity, but only the final farewell of the risen Saviour, taken in solemn circumstances for the sake of the disciples. This identity of his ascension

and his previous sudden (supernatural) appearances and disappearances is the reason why both the Gospel records and the writings of the apostles, in developing the Christian doctrine, attach comparatively so little importance to it.

From what has been said, it can be easily explained how Christ's sitting at the right hand of God is sometimes designated an act of the Father, and sometimes of the Son. The divine life, which the Son laid aside at his incarnation having been restored to him, his entering into divine blessedness and majesty and his taking the reins of the world's government into his hands were his own acts. The restoration of this life by the Father involved the possibility of these acts, and in so far they are acts of the Father, but their realization is the work of the Son; this realization must be dated, not from the resurrection, but from the ascension, because Jesus, although he had these powers from his resurrection did not see fit to exert them till after his ascension. "I am not yet ascended to my Father," says the Saviour to Mary. The ascension is the solemn act ushering him into the presence of the angels as their Lord and Sovereign, followed by their humble adoration (1 Tim. iii. 16; 1 Pet. iii. 22); now he appears as the great High Priest of the New Testament with the blood of atonement before God (Heb. ix. 24), takes the government of the world into his hands, and commences to fill the universe with his life (Eph. iv. 10). Henceforth the inhabitants of heaven can see the divine-human Majesty of his divine life (John xvii. 24). Mark (xvi. 19) connects the ascension and session at the right hand of God, while Paul (Eph. iv. 10) connects the ascension with Christ's filling the universe.

In this point of view, Jesus's glorification with his ante-mundane glory was, indeed, a gradual work. First of all, the Father gives back to the Son the divine life, which he had laid aside at his incarnation ; in the next place, the Son raises his body, which had slumbered in the grave, as a glorious body, the dwelling and human organism of the divine fulness ; and finally the Son re-enters upon the government of the world and re-assumes the majesty of the divine life.

Jesus while on earth received at every moment as much only of his Father's life for his guidance, as he was able to receive according to the laws of human nature, now as a child, then as a youth, and finally as a man ; but the exalted Jesus becomes the depository of the whole fulness of the Father's life, since we know that the glorified Jesus, like the ante-mundane Logos, is the omnipotent and omnipresent fountain of life and ruler of heaven and earth, yea, even the fountain of the Holy Ghost. For this must have been the central point of the Father's glorification of the Son, that his ante-mundane process of giving life recommenced, by virtue of which the Son has life in himself as the Father has. Herein lies both the understanding and the mystery of his glorification. For mysterious must be that act by which the fulness of the Father's life recommenced to flow into the Son. As to the time when this act took place, we can only say that it was between Christ's death and his descent to the spirits in prison, and that his complete sanctification in soul and body, his perfect development as the Son of Man, was the necessary condition of this beginning ; before this had taken place, the organism of his psychical-bodily powers was not yet prepared to receive the fulness of

God. As to the act itself, our own resurrection unto eternal life, when God will be all in all to us, will furnish a slight analogy to it; while our present life does not, as a matter of course, afford the most distant analogy.

We found, on examination, that the Father's act of giving life to the Son was a continued, not a finished, act, as in the latter case a change would be introduced into the being of the Son, destroying his real divinity; and at the Son's incarnation this act ceased for a time. The act of the Father's giving life to the glorified Son is, therefore, also a continued, not a finished act. On this supposition and on this alone can we understand why the revelation, which Jesus gave to John, is said (Apoc. i. 1) to be given by the Father to the Son.

If the divine life of Jesus is a continual gift of the Father, the omniscience of the glorified Redeemer is also a light shining into him without intermission. For the same reason we say, that the subjugation of all enemies and the government of the world by the glorified Redeemer are acts of the Father, because they are acts of the Son. As a matter of course, the same difficulty which was discussed in § 42, viz. his reception of life from the Father, and at the same time having it of himself, is here again presented.

Eternity is the attribute of the ante-mundane Son, because he has from eternity been the recipient of the Father's unimpaired fulness, so that if a change takes place in him at all, it is only by his own will; Jesus as glorified is eternal, because every moment of his existence is possessed of the Father's fulness, and the flight of time does not affect him. But as glorified he is and remains truly man; his humanity is permeated

by the fulness of the Deity, and is as such in its perfect state a fit organ of the divine life, while at the same time it retains all the real traits of humanity. While the glorified Redeemer, being a real man, is somewhat affected by time and space, he can yet be, and is at all times, wherever he wishes to be (Matt. xxviii. 20), and the fulness of his divine life is ever so concentrated that he is at all times the express image of his Father's person, and the fountain of life. Each moment of his life being, then, perfect, the glorified Son is eternal. Eternity is not the same thing in all who possess it, being with God different from what it is in finite spirits; nor is it the same with the Father, as with the Son. The Father is eternal as having his life in himself and from himself; his aseity removes him not only beyond all want and change, but beyond and above time, except whenever he sees fit to enter into temporal relations. The same superiority to time is also a prerogative of the ante-mundane Son, but as a gift of the Father. The eternity, or more strictly immortality, of finite spirits consists in the indwelling of the divine life in them, which fills every moment of their existence with its divine power. But the blessed spirits who have their life in a bodily organism cannot be supposed ever to transcend time, so that things no longer exist for them in sequence. The eternity of the glorified Redeemer resembles that of the blessed spirits of men, not only by his having entered from time, with its process of development and death, into eternity, with the divine fulness and unchangeableness (Apoc. i. 18), but also by his having his divine life in a succession of moments, each of which, however, is perfect; but it differs from ours, because the fulness of the Father

dwells in him at all times. The measure of eternity is community with the self-existent Father ; whoever is wholly pervaded by the Father is beyond time, beyond the need of development, and beyond change ; the Son, moreover, is not only fully pervaded by the Father, but it is the Father's fulness that dwells in him. There being a *before* and *after* in the life of the glorified Redeemer is not in antagonism to his eternity, for it is not existence beyond time and succession, but the fulness of life and liberty, which constitute his eternity. Whoever perceives in eternity merely an existence transcending time, with all succession and change, cannot consistently believe in the reality of the incarnation, nay, not even in the creation and government of the material world by the unchangeable God ; nor can he believe, that any prayer has been or ever will be answered : whereas he, who finds God's eternity in the supreme liberty of the self-existent One, will adore him, because he reveals his eternal Godhead in a temporal world, and is at the same time King of the aeons (1 Tim. i. 17).

FIFTH SECTION.

THE INCARNATION OF THE SON, AND THE TRINITY.

§ 73.

IN so far as the Logos produces his life and self-consciousness himself, he has, and must have, the power to suspend it, but in so far as he has his life from the Father, it is in the Father's power to suspend the flow of this ocean of divine life, and by this we have accounted for the self-emptying act of the Logos. Of the glorification of Jesus with his ante-mundane glory we have said, that it must be understood as the recommencement of the eternal act of the Son's generation by the Father, while, on the other hand, during the earthly life of Jesus only individual waves of the divine life poured into him, instead of the powerful flow of the infinite divine life during his ante-mundane state.

But there are still other problems which present themselves to our view in the incarnation of the Son of God, viz. not only the comprehensible metamorphosis of the Son himself, but also the changes which are thereby brought about in the trinitarian life of the Father, Son, and Spirit. This change which is brought about by the incarnation of the Logos in the inner life of the Deity is fourfold, viz. (1) the eternal flow of the divine life from the Father into the Son is suspended

during the earthly life of Jesus; (2) for the same reason the Son cannot during this time be the fountain from which the Holy Ghost proceeds. (3) During this time the existence of the world through the Son, its preservation and government through him, is likewise suspended. (4) As the glorified Son remains man, a man is thus received into the trinitarian life of the Deity from and by the glorification of the Son.

On the last point we have nothing more to say; the difficulty disappears in the same measure as theology succeeds in comprehending the true humanity of the glorified Jesus, which we have endeavored to set forth in its proper place. The first three problems would disappear, if what has been affirmed were true (by Schoeberlein and Ebrard), that while the man Jesus lived with a perfectly human self-consciousness and will on earth, fully divested of his divine glory, his divine trinitarian nature and activity underwent no interruption thereby. The same *I*, it is affirmed, that is from everlasting to everlasting, is also in time; there eternal, here temporal; there without beginning and end, here during the span of a human life; there as the infinite, here as the finite; there with an eternal consciousness and a divine will, yet in such a manner that the one is in the other and perfectly identical with it. It is admitted that this double existence has the appearance of a double personality, but this appearance, it is argued, disappears as soon as the relation to each other of time and eternity, into which the life of the Son of God appears to be divided, is more closely examined. From this, it is said, the idea must be excluded, that the Son of God during the time of his earthly sojourn has also a life parallel with it in heaven in the same consecutive thirty

years, and governs the world in eternity during the period of his earthly existence. Eternity sustains to time no temporal relation, but a causal one, eternity being the cause of time, that out of which time proceeds, and to which it returns. There must thus be maintained a real *κένωσις* (self-emptying) and at the same time a *κτησις* (possession), yea even a *χρησις* (use) without a *κρύψις* (hiding) of the divine *δόξα* (glory) of the incarnate Logos.

But it is hard to see how by this remark on the relation of eternity to time the separation of one personality into two is to be avoided. In the first place, the eternal Logos is the vital principle in the man Jesus; but this he is in the case of all of us: it is he, in whom we live, move, and have our being; he is the light of our spiritual life. But again, if the Logos existing in eternal glory was the vital principle of the at first unconscious and will-less, but afterward willing and conscious Jesus, who was subject to all the laws of human development, why should it not be said that while Jesus was developing the Logos existed in eternal glory? Eternity is the perfectness of life, its freedom from the necessity of originating and decay: now if there is by the side of the eternal God a temporal world, it is not merely a subjective, but an objective truth, founded in the nature of things, that God lives in eternal perfectness, while the world originates and wears away, nor is this in contradiction to the other truth, that the eternal God is the vital principle of the temporal world. Eternity is, in itself, above time; but when time enters into a relation to eternity and eternity to time, this relation must necessarily be affected by time. In the same proportion as we

suffer ourselves to be sustained by the indwelling principle of life we become partakers of this fulness, and if we grieve the Divine Spirit to-day, it leaves us to-day. Why should it, then, not be said that, if the eternal Logos is the vital principle of the self-developing Jesus, the Logos is eternally perfect, while Jesus is in a state of gradual development? But on this supposition it is plain that an eternally perfect and a developing consciousness thus co-exist side by side, or that in the place of the one Christ we have two *I*'s, the eternal Logos who is not man, and the man Jesus who is not the Logos. This brings us again to that division of the one Christ into two, of which reformed theology cannot get rid.

And what, according to this view, do those passages of Scripture mean that speak of the self-emptying act of the Logos? Of what did the Son divest himself at his incarnation? What riches did he give up for our sakes (Phil. ii. ; 2 Cor. viii.), if the possession, the use, the open use of the divine glory remained unimpaired? In what sense then did the Son go out from the Father and come into the world, and in what sense has he gone back again to the Father? It is self-evident that, according to this theory, the poverty of Jesus, begotten by the Holy Ghost of the virgin Mary, cannot be a becoming poor on the part of the rich Logos. The Logos, according to this theory, did not become poor; Jesus was not rich before; the Logos did not go out from the Father into the world; and the *I* of Jesus was not before with the Father.¹

¹ According to this theory there was, indeed, something ante-mundane, something divine in Jesus, which possibly became even the principle of personality in Jesus, but this ante-mundane and divine something had before been *impersonal*. This was Chevalier Bunsen's theory, which differed

The question concerning the existence of the world in the Son, and its spiritual illumination through him (Col. i. 17; John i. 14: "In him was life, and the life was the light of men") during his sojourn on earth, presents itself even when it is admitted that Jesus made no use of his omnipotence during that time, although he was in the unimpaired possession of it. But if the self-emptying act of the Son is taken in its real import, so that it is admitted that the Son had given up the possession of omnipotence during his earthly pilgrimage, the difficulty about the government of the world through him returns in increased strength. Some of those theologians (Thomasius) who teach the real self-emptying act of the Son have maintained that, even in his state of humiliation, the Son remained governor of the world, in so far that his work of redemption on earth was the centre of the world's history, and the basis of that future divine supremacy when all spirits will reverently obey God, and God will be all in all. And who would deny that the work of Christ is the fulness, the centre of times, and that it is the root of the everlasting kingdom of God? If the Son had not come, if God had not seen the world, before it was created, renewed in Jesus Christ, it would not have been created at all. It was the divine look at the Lamb, fore-ordained before the foundation of the world, which alone made it possible for a holy God to create a world, of which he knew that it would be a world of sinners (1 Pet. i. 20). Nor are the effects of the work of Christ confined to the human family; but it pleased God to reconcile through him all things unto himself

from the one under consideration, in so far that it did not admit an ante-mundane, personal Logos, while the latter does. Both agree in rejecting the incarnation proper.—TR.

—by making peace through the blood of Christ—to reconcile through him all things, both in heaven and on earth; “To gather together in one all things in Christ, both which are in heaven and which are on earth,” this being the will of God (Col. i. 20; Eph. i. 10). For because the universe, all things visible and invisible, be they thrones or dominions or principalities or powers, are created for the Son, to reflect this prototype (Col. i. 16), they form an organism; and it is the peculiarity of an organism that where one member suffers, all suffer, and are prevented thereby from attaining the real object of their existence. For this reason even the things in heaven are in need, after the fall of mankind, of a reconciliation; and this is, accordingly, offered, by God’s making peace with mankind through the blood of his Son. But, however true this is, and however important it may be in its place, it is no satisfactory answer to the question, What became of the government of the world through the Son after his incarnation? For who believes, for a moment, that during Christ’s sojourn on earth the government of the world was identical with his mediatorial work? On the contrary, it is self-evident that what is generally understood by the preservation of the world, and by providence, i.e. the stirring up, the development, the harmonious and wise governing of the flowing ocean of the world’s life, of the rational, as well as of the irrational, was as necessary during the Son’s sojourn on earth as at any other time.

§ 74.

There is a view of the relation of Father, Son, and Holy Ghost to each other, according to which they

condition each other. It is said, accordingly, that the Father can be an *I*, and be conscious of himself, only by begetting the Son as his *Thou*, and that Father and Son have the bond of their oneness in conjointly breathing the Holy Spirit.

This view of the relation within the Deity as a relation of mutual inter-dependence of the three trinitarian Persons leads, if consistently carried out, to the aseity of the three divine Persons, i.e. that the Son and Holy Ghost have their being and existence in and of themselves, as the Father has. It is argued that, as there are in the human spirit the poles of self-consciousness and will, and as self-consciousness is possible only through the will, and the will, in turn, only through self-consciousness; as, consequently, the spirit itself is this mutual play of self-consciousness and will, the two being in and through each other; and as in the spiritual life of the Father, Son, and Holy Ghost, each considered by himself, this mutual play of self-consciousness and will must necessarily likewise exist: so is the life of the Deity in a similar manner a mutual play of opposite poles, which are in one view inter-dependent, in another, independent of each other. In the Trinity the poles are, indeed, personalities, viz. Father, Son, and Holy Spirit, while in the spiritual life of each of them, considered by himself, the poles, viz. self-consciousness and will, constitute the *I*, the personality. Similarly, as in the mutual play of will and self-consciousness constituting the personal *I* a dynamic priority belongs to the will, so a dynamic priority is claimed for the Father in the inter-dependence of the Father, Son, and Holy Spirit, as also for the Father and Son conjointly in their conditioning the Holy Spirit. But, nevertheless,

this dependence is claimed to be mutual. In this being in and through each other of the divine poles the oneness of God is said to consist; because the divine life exists only in their being in and through each other; it is absolutely one, although shared by three personalities.

According to this view of the relation of Father, Son, and Holy Spirit to each other, the difficulty attending the notion of an eternal begetting and breathing, i.e. the incomprehensible co-existence of the passivity of being begotten and breathed with the activity of having life, does not exist. If aseity belongs not only to the Father, but also to the Son and Holy Spirit, although the Father has a dynamic priority with respect to the Son, and the Father and Son with respect to the Holy Ghost, the passivity on the part of the Son and Holy Ghost does not exist.

On the other hand, it is self-evident that by this view of the trinitarian process the Scripture doctrine about the self-emptying act of the Son, of his going out from the Father and coming into the world, i.e. the incarnation of the Son, the God-manhood, is still more incomprehensible. If the divine life of the Father is essentially as much conditioned by the divine life of the Son as that of the Son by the Father's, it is hard to see how a self-emptying act of the Son, reaching as far as the unconsciousness of an infant, and a going into death of the incarnate Son, should be possible.

But even if this view of the inter-dependence of Father, Son, and Holy Ghost is not pushed to its last result, which is aseity for the Son and Holy Ghost, as well as for the Father, — if the Son's being begotten by the Father and the Spirit's being breathed by the

Father and Son are firmly maintained, in such a manner, however, that the begetting of the Son by the Father is the condition of the Father's personality, and the Spirit's breathing by the Father and the Son the condition of the Father's and Son's oneness,—even then logical consistency will pronounce the self-emptying act of the Son impossible. The eternal condition of the Father's personality and of the oneness of Father and Son would be suspended by this self-emptying act of the Son.

§ 75.

But the question is, whether this view of the interdependence of the three trinitarian persons is warranted by the Scriptures. Let us test the theory, therefore, more closely by the Scriptures. All that has been said in a former part of this book of the dependence of the Son upon the Father, and of the Spirit upon the Father and the Son, according to the teachings of Christ and his apostles, may be taken as presumptive evidence against the scriptural character of the view under consideration.

The relation of the will and self-consciousness to each other, as has been mentioned, is undoubtedly a highly proper analogy for the here presupposed relation in the inner life of the Godhead. Self-consciousness is conditioned by the will, the will by the self-consciousness; but a dynamic priority may be ascribed to the will, the measure of its energy being the measure of the clearness of the self-consciousness. But how can such a relation be made to harmonize declarations of the Saviour like the following: "The Father has given to the Son to have life in himself"; "That they may

see the glory which thou hast given me, because thou hast loved me before the foundation of the world"? Why is the Son called "Son," "Word of God," "reflection of the Father's glory," "the express image of his person," "the first-born of every creature," if he has aseity like the Father—if he has not, in reality, his life from the Father? Why are the apostles in the habit of joining the three highest names, as "God," "Jesus Christ," and "the Spirit"? How can the Father be called the God of Christ, if the Son is like the Father in aseity? Why is the Spirit called "the breath of God"? Why is it his office to search the deep things of God? And, finally, how insufficient does the Father's dynamic priority in the mutual conditioning of Father, Son, and Spirit appear to account for the whole dependence which exists, according to the Scriptures, in the whole divine economy, on the part of the Son and Spirit on the Father, so that the New Testament speaks of a praying, or prayerful intercession with the Father by the Son and the Spirit, John speaks of the Apocalypse as "given to Christ by God" (i. 1), and Paul calls the Father directly the head of Christ, to whom Christ will surrender the kingdom at the appointed time (1 Cor. ii., xv.)?

But not only the aseity of the Son and Spirit, but also the dependence of the Father upon the Son and Spirit, in any sense whatever, is foreign to the New Testament. Where is there a word of Christ, or of his apostles, that would but remotely justify such a view? On the contrary, every word of theirs leads to an opposite conclusion. Because the Father loved the Son before the foundation of the world, he has given him the glory (John xvii. 24). This word of the Saviour

could be understood literally by no one who looks upon the self-consciousness of the Father, or his deity, as conditioned by his begetting the Son. Self-consciousness and independence precede love. And to what does the term "Son of God" lead? A man becomes, indeed, a father by begetting a son; but in order to beget a son he must be a fully developed man. In the same way God is, indeed, Father by begetting the Son; but in order to beget the Son God, he must be God. This begetting is as much a spiritual as a physical act — not a mere act of the will, like the creation of the world, but likewise not an involuntary act. The Son of God is the "Word" of God; the begetting act of God is an ideal-real act.

Not less do such expressions as "image of the invisible God," "reflection of his glory," exclude every idea of any dependence of the Father upon the Son, since the original is not by the copy, the glory not by its reflection. Whoever reads the Scriptures with an unbiased mind receives from their whole tenor — designating the Father simply when God is spoken of, calling the Father the God of Jesus Christ, speaking of the prayer of the exalted Jesus and of the Spirit to the Father, calling the Father the sender of the Son, the giver of the Apocalypse, the searching of the deep things of God the work of the Spirit, etc. — the impression that the idea is foreign to the New Testament of looking upon the Father as in any way conditioned by the Son and Holy Spirit. And is it not then the duty of theological research to derive its ideas, not from speculation, but from the simple declarations of the Scriptures? It is not the province of speculation to give a different meaning to the plain words of the

Bible ; not the modelling of the teachings of the Bible, the raising of "confused notions" into "clear ideas," but the organic development of the whole train of scriptural ideas, especially of the self-consciousness of Christ, is the true vocation of Christian theology. The relation which we sustain to Paul and John is not that we are able to apprehend the truth as it is, and to introduce that into our self-consciousness of which the apostles had only vague notions. It is true, Paul says of himself that his prophesying is fragmentary, and that his knowledge is as through a mirror in enigmatical words, i.e. that truth presents itself to his mind clothed in figures taken from the material world, and for this very reason only partially disclosed. John says that the name Logos is only the name by which Christ is called, while his real name is known only to Christ himself (1 Cor. xiii. ; Apoc. xix. 12, etc.). But this by no means justifies us in fancying that we are getting near the truth as it is in itself, by withdrawing from the figurative language of Scripture in the direction of abstract ontology. In order to comprehend the truth as it is in itself, we must first see God face to face ; but for us here on earth the best way to come as near the truth as possible is, that we try to understand the figurative language, in which the Holy Ghost has spoken to the apostles, as fully as possible, abstaining as conscientiously as possible from substituting our own notions for the teachings of the Bible. But not only the teaching of the apostles, but the testimony of the Lord himself, speaks against any and every dependence of the Father upon the Son or Spirit. And in our Lord, who saw God face to face, and had consequently an organic knowledge of the truth, and has expressed his knowl-

edge in language adapted to our present comprehension, we must repose the implicit confidence, that his words give to the truth all the comprehensibility of which it is capable for us in our present state of existence, whence it follows that it is our sacred duty to abstain as scrupulously from all modelling of the Scripture language, well as to labor conscientiously fully to develop its meaning.

§ 76.

“That they may see the glory which thou hast given me, because thou hast loved me before the foundation of the world.” God is love, i.e. the perfect, the good, the holy One; the God of perfect life communicates his fulness of life in free, disinterested love. This is the origin of the Son; the eternal love desires to communicate its life in its infinite fulness, and therefore from eternity begets the perfect Son; the Father gives him to have life in himself as the Father has life in himself; for only the begetting of a consubstantial Son is the full communication of the divine life, and only the communication of the infinite fulness of life satisfies the God of love. By virtue of this aseity and absolute liberty of his perfect life the Father is called emphatically “God,” is called “God” over against the Son, is called “*the* God,” yea “the God of Christ,” while the Son is only called “God.”

While we thus emphasize the freedom of the Father in the begetting of the Son, we do not wish to be understood as intimating in any way that this act of begetting was not an act of necessity. The idea of an accidental Son, an accidental Spirit, an accidental Trinity is a monstrosity. But it is not the necessity of want, but

of love, which begets the Son. God becomes Father not *that* he may be God, but *because* he is God. Only he that is perfect in himself, can communicate his fullness of life in love.

Whoever seeks to enter by deeper meditation into the very being of the Deity, knows that there is in him a unity of necessity and liberty which transcends our comprehension. God is the being of necessity ; but is not his being an act of his liberty ? The very being of God may be defined as the eternal unity of liberty and necessity.

But there are, at the same time, different kinds of syntheses of freedom and necessity in God. The eternal spirituality and the eternal holiness are the factors which constitute the eternal being of God ; only by producing himself as the Spirit of holiness does he produce himself as God. It is, however, his liberty by which he produces himself as the one that he must produce in order to be God. Of a different kind is the synthesis of freedom and necessity in his begetting the Son ; for his being God is the (logical) *prius*, the condition of his begetting the Son ; he begets the Son because he is God, not, is God by begetting the Son. But as he is supremely free in producing his holy spirituality which, however, he must produce in order to be God, it is a necessity that he begets the Son in love, although he begets him in absolute freedom.

That liberty with which God produces his holy spirituality, without which he would not be God, transcends our comprehension, but we as creatures of time have no adequate comprehension of eternity, of aseity ; that necessity with which the independent God begets the Son, in communicating his perfect life to him in

love, transcends our comprehension, because we in our interested love have no adequate conception of a disinterested love. Compare the remarks in § 74.

§ 77.

If these are the scriptural ideas about the relation of the Father to the Son, we are warranted in saying, that from this point of view the possibility of the self-emptying act on the part of the Son without impairing the trinitarian life may be seen. If the Godhead of the Father were conditioned by the eternal or eternally present begetting of the Son, it would be impossible to conceive how the Son could divest or empty himself of his eternal glory, how the eternal begetting of the Son by the Father, the eternal flow of the divine life from the Father into the Son, could be suspended without impairing the Godhead of the Father himself. The self-emptying act of the Son would still less be possible if he had part in the aseity or self-existence of God, so that the totality of the three persons had its life in the three-personal existence of God, as each of the three persons has. But it is the free love of the Father which begets the Son, and for this reason the Father can produce, during the duration of the Son's self-emptying act, in place of the full flow of the divine life from the Father into the Son, that gentle flow of one wave of life after another into Jesus, which is adapted to the Son in his self-emptied state or his condition as man, which is a gradual development and subjection to time and space.

The declarations of Christ and of his apostles have convinced us (see § 38) that the Western Church is right in saying, that the Holy Ghost proceeds both from

the Father and the Son, not only as to his coming from heaven into our hearts, but also as to the origin of his own life. But during the time of the self-emptied state of the Son the Holy Ghost could not possibly proceed from him, since he, who had divested himself of his own divine life, could not possibly be the fountain of another divine life. On the contrary, the incarnate Son was animated and fitted for his Messianic office by the Holy Ghost. During Christ's stay on earth the Holy Ghost could proceed from the Father alone. But as it is the love of the Father, which gives the Son to have life in himself as the Father has life in himself, so it is this which gives him also to let the Holy Spirit proceed from himself. The arrangement of love cannot be a fixed, immutable order, but if the love of the Father, Son, and Holy Ghost has decreed from all eternity to save the world of sinners by the self-emptying act of the Son, the proceeding of the Holy Ghost takes place in equal perfection during the self-emptied state of the Son as before and thereafter, although he proceeds from the Father alone, the original fountain of all life. For it is the stream of life flowing in an eternal now from the Father into the Son, by virtue of which the Son is for the Holy Ghost the fountain of life.

The question also, whether a laying aside of the government of the world by the Son, in whom it exists, was possible, can from this point of view be satisfactorily answered. If it is the love of the Father which gives to the Son to have life in himself, and so to be the fountain of life for the world, and also its ruler, and if this act of giving life by the Father to the Son is not an act which took place many myriads of years ago, but an everlastingly present act, the Father is

not far removed from the world, while the Son is its fountain of life and regent: it is the stream of life flowing in an eternal now from the Father into the Son, by virtue of which the Son is the ruler of the world. According to the Scriptures the dispensing of the life of the world by the Son must not be understood as if there was a gulf fixed between the Father and the world, on the contrary, Christ says, that by his Father in heaven our very hairs are numbered, the birds fed, and the flowers of the field arrayed (Matt. x. 29, 30; vi. 22, 26, 30). It is the love of the Father by which the Son is the world's fountain of life, for all that is the Father's is also the Son's (John xvii. 10). It would be, for this reason, the very essence of superficiality if one should ask whether the Father took from the Son during his self-emptied condition the government of the world, virtually identical with the often repeated objection, that according to the Christian doctrine concerning the government of the world through the Son, the Father must be conceived of as being in a state of quiescent repose. Such a view can be held by those only who conceive of the Father-God and of the Son-God as of a prince and his several decades old son, instead of entertaining the scriptural idea, that the begetting of the Son by the Father, the flow of the stream of divine life from the Father into the Son, is an ever present act, by virtue of which the Father creates and governs the world at the same time that the Son creates and governs it. For this very reason it is not something new, not an interregnum, when the Father governs the world; if the world is the Son's because it is the Father's, it is also the Father's because it is the Son's. But the eternity of eternal life, how is this consistent with the

Son's self-emptying act ? how the eternity of the Son's begetting by the Father, if this process is suspended during the same period ? how the eternity of the Holy Ghost's proceeding from the Son ? The answer to these questions has been given before. Eternity must not be conceived of as excluding all change. It is only an arbitrary and poor philosophy that seeks eternity by a flight from time. The eternity of the Father is conditioned by his aseity, that of the Son and Holy Ghost by the freedom of their life, which streams from out of the Father and is yet identical with that of the Father. The Son divests himself of his divine life, of his breathing of the Spirit, and of his government of the world, not because he is involuntarily drawn into subjection to time, but because he freely loves sinners. And after he has accomplished his work of love for us, he regains that of which he divested himself. This his free entrance into time, in order to return again into eternity is, therefore, a triumph of eternity over time, an exhibition of the Eternal as the king of time, which must serve him even while he enters into its service, and which cannot retain him after he has accomplished his work. To dispose, as a king, of time, so that it does not sustain to the super-temporal the relation of an unapproachable something, but is serviceable to it as a form, — this is God's highest revelation of his superiority to time.

APPENDIX.

A.

History of the Dogma of the Incarnation.

The human side of the Saviour — his humanity proper — was never seriously questioned in the church. All doubts and erroneous notions on this subject had their origin and life outside of the church, and rested even here on *a priori* conclusions. Because matter is intrinsically evil, and because every emanation of light coming into contact with matter contracts a moral stain, a moral contamination, as many of the so-called Gnostics believed, they could not entertain the idea that the highest Aeon,—Christos, Logos, the Only-begotten, who dwelt temporarily in Jesus of Nazareth,—should have occupied a material body. Jesus had, therefore, no actual, but only an apparent, body, which this high Aeon had brought down from heaven. Being of an unchristian origin, these docetic notions had no permanency; but, after threatening for a while to eclipse the very splendor of the church, they died away without leaving any trace; and when they reappeared in the Reformation period as admixtures with Christian truth they found but little favor with the people, and are, virtually, held by no one in our days.

Not so with the other, or divine, element in our Saviour. Although the greatest possible freedom from all preconceived notions must claim that the divinity proper of Jesus is distinctly taught by some writers of the New Testament, and is perfectly consistent with the teachings of all, although they do not expressly teach it, yet there have been at all times those within the bosom of the Christian church who denied the divinity of the Saviour, from the Ebionites in Judea down to the Unitarians of New England in the nineteenth century. But it may be said here, also, in perfect consistency with

truth and charity, that the rigid monotheism of these parties is also the result of *a priori* reasoning. Their deistical notions forbid them to conceive of any change whatever in the Deity, and there is, consequently, no trinity of persons, and still less an incarnation of one of these three persons. Unitarian notions are certainly not the result of the teachings of the New Testament. In the Old Testament the incarnation proper of Jehovah, or of a divine hypostasis, was not taught as something to be looked for; incommunicability, as well as immutability, being some of the chief divine attributes. "Of all the theologoumena of those days, it must be said that they were either not hypostatical, but merely symbols of the divine presence; or, if hypostatical, they were not really divine. The idea of the incarnation of the really divine is foreign to these theologoumena. From the anthropological point of view we arrive at the same result. It was impossible, from the Old Testament point of view, to say that a man was God or his Son in a metaphysical sense; although it must be said that, if reality had not gone beyond these Old Testament ideas, the idea of God's revelation would have remained incomplete."¹

We find, accordingly, that when Jesus claimed really divine sonship, he gave great offence to the Jews, and even his Jewish followers were only gradually raised to the belief in his divinity, while many of them never rose to this height.

The heathen, likewise, had no idea of a real incarnation, as the gods of the multitude were not really divine; and the Absolute of the philosopher was still more unapproachable to creatures than the Jehovah of the Jews. The idea of the incarnation is of specifically Christian origin, and in order to apprehend it, it is absolutely necessary to submit to the Spirit of Christ, and to receive instruction from this source exclusively.

Many of the Socinians paid, indeed, divine honors to Christ, but not as being entitled to them by dint of his nature, but by his extraordinary merits; still he remained unto them what he always had been, a creature, however glorious and exalted. Others could not account for Jesus's whole character on the assumption that he was

¹ Dr. Dorner.

a mere man, but were, at the same time, prevented by their deism from believing in an incarnation; and they assumed, therefore, special divine favors showered upon him, yea, they even believed that divine powers, indeed all the divine powers, had been centred on him, in a manner, however, that precluded a hypostatical union or an incarnation. This was the case with Sabellius, Paul of Samosata, the different shades of Patripassians, Monarchians, etc. Arius, not satisfied with either of these views, held that Jesus was more than a mere man, that a high Aeon, who was, however, also a creature, had been so united with Jesus as to fill in him the place of the rational faculty in man, the *νοῦς*. These views of Arius were condemned by the Synod of Nice, and, through the matchless efforts of Athanasius the *ὁμοούσιον*, i.e. the doctrine that the Son of God is distinct from the Father personally, but of the same substance with him, was declared to be the orthodox faith. The other error of Arius, that was subsequently revived in a somewhat modified form by Apollinaris, namely, that the higher Aeon or Logos had filled the place of the *νοῦς* in Jesus, was not formally condemned at Nice.

From this time onward the divinity proper and the real humanity of the Saviour may be considered as the settled doctrines of the Christian church; but another question presented itself now to the Christian consciousness, namely, how were the divine and human elements hypostatically present in the Saviour? It was understood that this presence must be hypostatical, as the unhypostatical presence of all or some divine attributes in Jesus had been admitted by Sabellianism, which had, nevertheless, been rejected by the church. Apollinaris, bishop of Laodicea, thought he could meet all the difficulties besetting the subject by assuming that the divine element, the Logos, had supplied in Jesus the place of the *νοῦς*, the rational soul. Holding trichotomical views, he could, and did, assume a soul, the principle of physical life in the Saviour; and this his view was to him only an exposition of the Bible expression, *καὶ ὁ Λόγος σὰρξ ἐγένετο*. But its real basis was also an *a priori* argument. If the Logos, he reasoned, unites himself with a rational human soul, this soul has consciousness and will, and is, therefore,

either not fully penetrated by the Logos (thus constituting two persons), or the human will and the human consciousness are merged in the divine personality, and thus lose their own identity; and one or the other of the two conclusions seemed to him to follow irresistibly from the premises, either that there was no real humanity in the Saviour, or that there were two personalities in him, a divine *I* and a human *I*, either of which seemed to him to be destructive of the specific nature of Christianity. Athanasius urged against this theory, that, in order to be our model in all things, it was absolutely necessary for the Saviour to be like ourselves, to have a body and a rational soul, that sin is no necessary attribute of human nature. Gregory of Nazianz insisted also against Apollinaris, on the necessity of a true and perfect humanity, not only as the vehicle of revelation, but also in order to redeem and sanctify human nature. The Synod of Constantinople, met in A.D. 381, solemnly condemned this theory of Apollinaris; but this condemnation, however justifiable in the case, did neither remove nor invalidate the condemned bishop's objections to the general view.

In perfect consistency with this theory, Apollinaris could and did say: "Our God has been crucified," and "The man Jesus is exalted at the right hand of God"; "Mary is the mother of God."

Against these and similar positions Nestorius, patriarch of Constantinople, protested, finding fault particularly with the term *θεοτόκος*, which came to be pretty generally applied to the blessed virgin. In keeping with the teaching of the school of Antioch, Nestorius insisted that the "divine and the human nature" in Christ be completely separated from each other, so that what applies to the one does not necessarily apply also to the other. Diodorus of Mopsuestia (died A.D. 394) had taught: "The divine nature has not been begotten from out of the virgin, but only what is of the virgin's substance has been brought forth by the virgin; not the divine Word has been born of the virgin, but the seed of David; not the divine Logos has been born of the virgin, but he that was formed by the Holy Ghost in her; he who is of the same substance with the Father was born of no mother, being, according to blessed Paul, without mother." And Nestorius taught: "No creature gave birth

to him who cannot be created, nor did God beget in the virgin the Word, which was, according to John, in the beginning. The creature did not give birth to the Creator, but gave birth to the man, the instrument of God. The Holy Spirit did not create the divine Word, but prepared from out of the virgin a temple for the Word."

Although Nestorius was willing to adopt the term "Mother of God," under proper restrictions, and to extend religious worship also to the human side of Christ, protesting emphatically against a separation of the two natures, with which he was charged, yet his doctrine was condemned by the third general Synod, held at Ephesus, A.D. 431. The views of Nestorius deserve the more attention, because in the days of the Reformation the Reformed church adopted views that came very near those of Nestorius, and because, in this country, especially views prevail extensively between which and those of Nestorius it may be very hard, if not impossible, to discover any real difference.

After disposing, by the condemnation of Nestorius, of the separation of the two natures, the Cyrillian party that had ruled at Ephesus pushed its views of the absolute oneness of the Redeemer so far as to maintain only one nature in Christ. The views of the archimandrite Eutyches, that were formally condemned by the Synod of Chalcedon in A.D. 451, seem not to have been very clearly developed; and it is the more difficult for us to understand them correctly, because we have them only through the reports of his enemies. According to the acts of the Synod of Constantinople, that deposed him in A.D. 448, he taught that after the incarnation of the Divine Word, i.e. after the begetting of our Lord and Saviour Jesus Christ, there is only one nature in the Saviour, and that of the incarnated God. He allowed two natures before the union (*πρὸ τῆς ἐνώσεως*), but admitted only one after this act. His views, however, were formally condemned by the Synod of Chalcedon; and as the decrees of this body are recognized by nearly all Christians of our day, and as they were virtually received into all the confessions of faith of the leading churches of the Reformation, and as, moreover, from them the views of Eutyches can be learned with a tolerable degree of correctness, we give a translation both of the original of the

decrees of the Synod and the letter addressed by Leo the Great to Flavian, bishop of Constantinople, on which the decisions of the Synod were mainly based.

This so-called Flavian Epistle reads: "Majesty took upon itself humility; strength, weakness; eternity, mortality, without impairing the properties of each nature and substance that unite in one person. In order to pay the debt due by man, the inviolable nature (of God) united itself with our frail nature, in order that according to the requirements of our case, one and the same Mediator between God and men, the man Christ Jesus, might be mortal according to one side of his being, and immortal according to the other. The true God was, accordingly, born in the full and perfect nature of a real man, complete in the attributes of both his own nature and of ours, etc. For he that is truly God is also truly man; nor is this union merely apparent, the lowliness of humanity and the highness of Deity communicating themselves to each other. For as God is not changed by compassion, so the humanity is not crushed by the dignity conferred upon it. For each nature does, in connection with the other, what is peculiar to itself, i.e. the Word does what is the Word's, while the flesh carries out what belongs to the flesh."

In the same epistle birth, hunger, suffering, death, burial, etc., are claimed for his human nature, while his miracles are ascribed to his divinity. What the Lord says in John xiv. 28 applies to his human nature, but the words recorded John x. 28 must be referred to his divine nature.

The Decrees of the Synod read: "Following the holy Fathers, we unanimously confess and teach that our Lord and Saviour Jesus Christ is one and the same, perfect as to his divinity, and perfect as to his humanity, truly God and truly man, having a rational soul and a body; equal to the Father according to his divinity, and of the same substance with us according to his human nature, and like unto us in all things, sin alone excepted; begotten of the Father from all eternity according to his Godhead, but born of the virgin Mary, the mother of God, in these last days, for us and our salvation, according to his humanity, and declared as one and the same

Christ, Son, Lord, Only-begotten, and consisting of two natures, without intermixture, change, division, or parting; the difference of the two natures being by no means abolished in the union, but the properties of each, constituting one person and hypostasis, being fully preserved; not divided or taken apart into two persons, but one and the same Son and Only-begotten, the divine Word, Lord Jesus Christ."

These decrees enjoy, as a matter of course, the rank of infallible truth in the Roman Catholic church, which attaches as much, and practically more, importance to the decisions of general councils than to the Bible itself. They have also been embodied, as to their main features, as was remarked before, by nearly all the churches of the Reformation into their symbolical books.

The Lutheran church receives the *Symbolum Quicunque*, falsely ascribed to Athanasius, which teaches (§§ 28-35): "We believe and confess that our Lord Jesus Christ is equally God and man: as God, begotten of the substance of the Father from all eternity; as man, born in time of the substance of the virgin. Perfect God and perfect man, consisting of a rational soul and human flesh. Although he is God and man, yet there are not two Christs; but there is only one Christ—one, not through the conversion of the divinity into flesh, but through the assumption of humanity by the Godhead—one, not through a confusion of substance, but by a oneness of person. For, as the rational soul and flesh constitute one man, so are also God and man one Christ." Art. III. of the Augsburg Confession reads: "We teach that the Son of God has become man, was born of the virgin Mary, and that the two natures, the human and the divine, are inseparably united in one person, constituting one Christ, who is true God and true man."

Art. VIII. of the *Formula Concordiae* reads: "We teach, believe, and confess; (1) That the divine and the human nature are united in Christ personaliter in such a manner that there are not two Christs—the one the Son of God and the other the son of Mary,—but that one and the same is the Son of God and the son of man. (2) That the divine and the human nature are not blended into one being; that neither is changed into the other, but that either retains

its own attributes, which never become those of the other nature. (3) Art. III. enumerates the attributes of the divine, and Art. IV. those of the human nature, and Art. V. goes on to say; "The personal union of the two natures does not mean such a conjunction of them that neither has anything in common with the other through this union — as when a man glues two boards together, neither giving anything to the other, nor receiving anything from it, — but this union is such that from it everything flows that is believed humanly of God and divinely of the man Jesus; which union and communion of the two natures the old church Fathers explained by the similes of hot iron, and of the union of soul and body in one man. Hence (6) do we believe that God is man, and man God, which would be impossible if the divine and human nature had no attributes in common with each other. (7) Mary did not conceive and bear a mere man, but the true Son of God, whence she is properly called the mother of God. (8) Not a mere man has suffered, died, etc. for us, but such a man whose human nature sustains such a deep and inexpressible union and communion with the Son of God that it makes with him one person. (9) The Son of God has truly suffered for us, yet according to his human nature, which he received into union with his divine person, so that he could suffer and become our High-Priest, as it is written: 'They crucified the Lord of glory,' and, 'We are purchased with the blood of God' (1 Cor. ii. 8; Acts xx. 28). Art. x. teaches that the Son of Man was exalted to the right hand of God after he had been received into the Deity. Art. XI. maintains that the exalted Saviour laid aside only the servant form, not human nature, which is destined to be everlasting." As false and heretical are denounced, with others, the following propositions: "The personal union makes only names and titles common"; "It is only a phrase to say, God is man, and man is God, since Godhead and manhood have nothing in common with each other"; "that the human nature is localiter omnipresent"; that the human nature of Christ alone has suffered for us, and that the divine nature took no part in his sufferings."

In these, as well as in all her other declarations of faith, the Lutheran church protests strongly against everything that looks

like a separation of the two natures in Christ. That she did not succeed in establishing one personality as constituted by two natures, is self-evident.

At the bottom of all the Reformed Confessions, is the endeavor to put the two natures of Christ in such a relation to each other as to guard against their blending or uniting in such a manner as to impair any of the essential attributes of either. That the Nestorian views appeared again, in some form or other, in the teachings of the Reformed churches, and the Eutychean notions in those of the Lutheran church, while both professed to abide by the decisions of the Synod of Chalcedon, is apparent. Of the declarations of the Reformed churches, clothed with symbolical authority, we quote the following; Question thirty-five of the Heidelberg Catechism, not only adopted by all the Reformed churches of continental Europe, but also approved by the Synod of Dort, reads: "What is the meaning of the words, 'he was conceived by the Holy Ghost'?" and is answered: "That God's eternal Son, who is and continues true and eternal God, took upon him the very nature of man, of the flesh and blood of the virgin Mary, by the operation of the Holy Ghost, that he might be also the true seed of David, like unto his brethren in all things, sin excepted." Question forty-seven reads: "Is not Christ, then, with us, even to the end of the world, as he has promised? Answer: Christ is very man and very God; with respect to his human nature he is no more on earth; but with respect to his Godhead, grace, and spirit, he is at no time absent from us." Question forty-eight: "But if his human nature is not present where his Godhead is, are then the two natures in Christ separated from each other? Answer: Not at all; for since the Godhead is incomprehensible and omnipresent, it must necessarily follow that the same is not limited with the human nature he assumed, and yet remains personally united to it."

That the venerable authors of the Heidelberg Catechism felt, however, the necessity of the divine element taking a part in the work of redemption, appears from question seventeen, which runs: "Why must the Saviour be also very God?" and the answer: "That he might, by the power of his Godhead, sustain in his

human nature the burden of God's wrath, and might obtain for, and restore to, us righteousness and life."

All the Confessions of the several Reformed churches are to the same effect. The church of England, and after her the Methodist Episcopal church, says: "The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin; so that the two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us and to be a sacrifice, not only for our original guilt, but also for actual sins of man."

The Westminster Confession uses this language: "The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon himself man's nature, and all the essential properties and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost in the womb of the virgin Mary, of her substance; so that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man."—[See Bib. Sacra. Vol. xxvii. No. 105.]

APPENDIX.

B.

The Origin of the Human Soul.

THE materialistic view, which sees in the human soul only the result of the bodily organization, sustaining to the body the same relation that blossom and fruit sustain to the tree, and, therefore, necessarily ending with the disorganization of the body, we leave out of the question; there being sufficient proof, amounting almost to a demonstration, that the human soul, with all its powers and faculties, with all its aspirations, wants, and desires, with all its innate ideas, etc., cannot be accounted for by the atomistic hypothesis. The other views, however, that are held on this subject, such as pre-existentialism, with its kindred notion, the transmigration of the soul, creationism, traducianism, shall be examined.

Comparing the relative merits of creationism and traducianism, Dr. Delitzsch gives their respective histories as follows:

“Apart from all possible and really advanced theories on the subject under consideration, the real question is: ‘Is, after Adam, the spirituo-psychical being of man the immediate or mediate creation of God?’ Psychology cannot evade this question, even if it should have to confess its inability to answer it. Much less can Biblical psychology ignore it, since the Scriptures contain not only many expressions, but also facts relating to our redemption, which are most intimately connected with the subject. It is self-apparent how close a connection it bears to the dogmas of the incarnation and original sin. For this reason it has always been a zealously controverted point in the church. Tertullian was in the ancient church the most decided and bold advocate of traducianism. ‘We admit that there are two kinds of seed — a seed of the body and a seed of the soul; yet we contend that they are inseparable and simultaneous.’ With him the greater part of the Western church agreed, as Jerome testifies. This latter Father was himself a de-

cided creationist, and with him agreed the majority of the Eastern church, in so far as it did not favor pre-existentialism; but this pre-existentialism is not less diametrically opposed to traducianism than is creationism, which makes the origin of the body by natural generation, and that of the soul through a creative act of God, simultaneous. Augustine, who might be supposed to be the most decided traducianist, struggled all his life long with this question; and it is highly creditable to his scientific thoroughness and honesty that he publicly confessed his unsatisfactory fluctuations between the two opposite views, although Pelagius made use of creationism to combat the doctrine of original sin. This fluctuation of the great Father, who, after all, in his too great dread of materialism and materialistic views, inclined more and more toward creationism and the growing Pelagianism of the church, account for the fact that creationism became more and more ascendant in the Western church. The Aristotelian doctrine, that the rational soul comes from God and enters the body from without, helped likewise to establish creationism. The Roman Catholic church retained this view as handed down from the scholasticism of the Middle Ages; and this the more tenaciously, the more popular traducianism was in the Lutheran church. Calvinistic theology favored creationism more and more. Anthony Günther, a Roman Catholic writer, defended creationism with great ingeniousness, on the ground of the essential difference of spirit and nature, claiming emanation and generation as belonging exclusively to natural life, and contending that the soul-psyche-atom is propagated with the body, while the spirit is the result of the creative act of God. Only a few divines of this church favor traducianism, as Klee, Oischinger, Mayshofer, Froschhaunner. In the Lutheran church opposition to semi-Pelagianism made creationism almost a heresy. Melancthon, in his *Psychology*, does not indeed decide the question; and Brentius was, like almost all Calvinistic divines, a decided creationist, but, as Quenstedt remarks, almost the only one among genuine Lutherans. The finely discriminating ingeniousness of the Lutheran dogmatists displayed in the discussion of this question is worthy of all praise. The view of some modern theologians, that the spirit is created,

while the psychè is propagated or begotten, cannot be entertained; the soul is more intimately connected with the spirit than with the body. The spirituo-psychical being in man is either in every instance the immediate product of a creative act of God, or it is but mediately the work of God, brought about through the act of generation."

Pre-existentialism differs from creationism in this: According to the latter, the individual human soul is created or breathed into existence by God simultaneously with the first beginnings of the embryo; while according to pre-existentialism, the souls, i.e. the spirits, were created by God before the beginning of time. According to Plato their number cannot be increased or diminished. Whenever a human body is forming, a soul—according to some with, according to others without, an acquired moral bias—is sent to take possession of this body, until the connection is dissolved again in death, and the spirit becomes disembodied and free. Julius Müller, himself an advocate of qualified pre-existentialism, speaks, in his classical work on sin, on our subject as follows (Part II. pp. 486–495): "In a former chapter we examined two contradictory features ascribed to sin, viz. *its universality, its indwelling in human nature*, on the one hand, and *the guilt of the individual* on the other, in order to ascertain whether the Augustinian dogma of original sin solves the difficulty, or not; and we found that it leaves it untouched, recognizing, indeed, the first feature in its full force, while it does violence to the second. Our investigations have, moreover, satisfied us that the attempted solutions of the difficulty by circumscribing inbred or original sin and its power to produce actual sin, on the one hand, and by tracing all personal guilt to the original decision of the progenitor of the race, on the other, are, on the whole, unsatisfactory, so long as the two propositions stand: 'All men are sinners,' and, 'Where sin is, there is guilt.'

"We have only to examine the importance of these two propositions more closely, in order to discover the point whence alone the solution of the problem can come. We have found, on the one hand, that there is a natural depravity in human nature, which in every member of the race, simultaneously with the awaking of

self-consciousness, leads to actual sins; while the very idea of sin as the disturbing and perverting element, as the thing that ought not to be, excludes the possibility of accounting for the universality of sin by making it a necessary stage of development of human nature. On the other hand, we must recognize the guilt of the sinning individual; and this implies that he is the author of (his) sin by his own free self-determination. The sacred Scripture pronounces, in at least one place, 'every man as he is by nature guilty' (Eph. ii. 3), and this original guilt is recognized by the church in her practice of baptizing infants. But that it is virtually the same thing to confine guilt to actual sins, but to admit natural depravity, which necessarily leads to actual sins, is self-evident. Inbred sin, natural depravity, which makes every one a sinner, is manifestly inseparably connected with guilt. Thus the idea presents itself of individual sinfulness contracted before our temporal existence, which must have its origin in our personal self-determination, because it is connected with guilt, either in itself or in its necessary results. This sinfulness, thus contracted, conditions our whole development from its very first beginnings, while it has, at the same time, its foundation in our own free action.

"This would be a manifest contradiction, if our existence in time were not preceded by some existence of our personality as a sphere of that self-determination by which our moral status is conditioned from the beginning. Thus these undeniable facts of human life and self-consciousness point to the same idea which forced itself upon us while we examined the idea of liberty, viz. the idea of an ante-mundane existence of personal beings, on which their existence in time depends.

"By assuming such an ante-mundane existence, the contradiction between the universality of sin and its origin in the personal self-determination of the personal will vanishes, and we are justified in taking, with Kant, the natural propensity to evil as something intimately interwoven with, and deeply rooted in, humanity, and as something which we have acquired ourselves.

"A perverse self-determination of the will in an ante-mundane state of existence cannot form an object of our empirical self-con-

sciousness, because it is not something which happens once and then belongs to the past, and without this feature it cannot be recognized as an act by the self-consciousness. When it is, however, reflected in our self-consciousness, it is not in the form of an evil deed, but in that of an original evil state, or an habitual sinful state connected with guilt. In the same light conscience looks upon our actual sins, condemning us not only on account of evil deeds, but also on account of our being evil, which is not the result of our actual transgressions, but rather their antecedent cause. As soon as moral consciousness awakes, it finds the disharmony between life and the holy law as something already existing, as the universal condition of mankind, but treats — notwithstanding the universality of this state, from which that of the individual seems to follow as a necessity — the individual as guilty. Without any direct knowledge of that fall before him, it goes to work as if it were fully conversant with it. It is characteristic of the will that it cannot be perverted, but can only pervert itself. Now if the will of the individual was pure and unperverted at the awaking of self-consciousness, a course of conduct perfectly consistent and free from all disturbance would by no means follow with absolute necessity therefrom, since we might readily conceive that disturbing elements had entered the lower spheres of life, which might prove impediments to the will. But although it might be unable to overcome all these impediments by one effort, yet its position over against them, provided it maintained its original purity, would be that of suffering, until all these hinderances would be gradually overcome by it as the real deliverer of human life from all its fetters. Then also our moral development would pass through stages of disharmony and conflict, but all those whose will should firmly and perseveringly oppose these adverse elements, would be free from guilt, and thus would not need either forgiveness or a Saviour.

“But the real facts are far otherwise. Experience never and nowhere shows us sin as a mere disturber of nature, submitted to under protest, and disappearing of its own accord during the process of development because of the purity of the will, but everywhere, though in many modifications, as a perversion of the will

itself, in league with those disturbing impulses. For this reason every man whose moral consciousness is awake finds not merely an element of sin in himself as something foreign to his own will, but finds himself involved in guilt.

“Should it be objected that the human will is naturally too weak to maintain itself successfully against the allurements of pleasure and sense, we should reply that this very weakness is the consequence of the self-perversion of the will in an ante-mundane state of existence.

“The very being of natural depravity in the region of the will is that inbred selfish bias which the *I* has given to itself, independent of, and anterior to, all time. We are not disposed to call in question the importance of the disorders of sensual nature, and it cannot be denied that this disturbance cleaves to every man from his birth, in some way or other, be it in the form of inclination toward sluggishness, or in that of immoderate longing after enjoyments, or in that of the germ of wild, sensual passions, or in that of immoderate fear of sensual evil. But that which is common to all these phenomena — we may define it as the reluctance of our sensual nature to be nothing else than the organ of the spirit — does not constitute the real substance of sin. This reluctance, although in itself considered a contradiction of the idea of humanity, is so far from being intrinsically and necessarily evil, that it becomes evil only when the will inclines towards the good, yea, that, where the opposite is the case, it may even become a preventive of evil. The sin committed by the individual souls in their ante-mundane state, when they were without bodies, must necessarily have been of a purely spiritual character, since even now the very quintessence of sin is of a spiritual character.”

Gess teaches and defends creationism thus: “The God of the Bible is not the God of deism, but a living God, who continually works wonders in the preservation of the universe, who hears prayer, who in Christ creates anew dead humanity, and daily renews those he has thus quickened. Only those passages of Scripture which trace the moral disposition of the child to the moral status of the parents seem to favor traducianism. But a correctly understood

creationism is perfectly consistent with this doctrine of Scripture. Yea, the fact that the Scripture calls the body and its members the seat of sin seems to exclude any other view than that the contamination of the soul proceeds from the body (not in Adam, but in his posterity). But it is contended that then only Adam's guilt can be ours, if our souls were germinally present in Adam. To this we reply, that of a guilt contracted by us in and through Adam both conscience and the Bible are silent. Guilt in unborn children is so diametrically opposed to Ezek. xviii. 14-20; Rom. v. 15^b; v. 13, that Eph. ii. 3 cannot be understood as speaking of such guilt. There is, thus, not a place in the Scriptures where traducianism can firmly plant itself. But creationism, likewise, cannot be established by direct proof from the Bible. Such passages as Job xxxiii. 4; Jer. xlii. 5^a; lvii. 16; Zech. xii. 1 exclude only a deistical traducianism, not one which recognizes the co-agency of God in the begetting act of the parents; while Heb. xii. 9 does not speak of the parental act begetting the body as opposed to the divine act begetting the soul, but of the parental act begetting natural life as distinguished from the divine act of calling forth spiritual life; leaving it undecided whether the soul is begotten by the parents, or immediately created by God. Thus we learn from the Scriptures that it must, on the one hand, not be taught that God creates the souls without any respect to their parent-begotten bodies, nor, on the other, that the divine agency is excluded from the begetting act of the parents; and we find, accordingly, traducianism and creationism blended together by the most thorough modern dogmatists. They establish the claims of traducianism by the fact of the great mental, as well as moral, similarity between parents and children, and the claims of creationism by the equally well authenticated fact that mental traits are often met with in children to which there was nothing analogous either in the father or in the mother.

“ But we may go one step further. The very attempt to obtain an idea of the manner in which souls are begotten by parents is beset with insurmountable difficulties. Are we to suppose that the soul originates in the same seed in which the body originates?

This is the theory of materialistic philosophers, but, for this very reason, repugnant to the conscience and the Scriptures. According to this view, the bodily life of man is not only the evidence and mediating organization, but also the root of the life of the soul. Who can invalidate the conclusion drawn from these premises, that the matured life of the soul is the result of the matured bodily life, just as the embryonic life of the soul is the result of the embryonic life of the body? Perfectly at variance with this theory is the whole tenor of the Bible, which speaks of the soul as a separate essence, exhorts it to struggle against the desires of the body, ascribes guilt and liberty to it. The communion of the soul with God the Spirit in everlasting love becomes an illusion. As the Scripture does not call the clay-formed body, before God breathed the spirit of life into it, the man, no more can it recognize the seed of the new body alone as the seed of the whole new man. For this reason Christian theology can admit only that kind of traducianism, which recognizes along with the bodily union of the parents also a union of their souls in love, the fruit of which union is the soul of the child.

“But how fearful are the difficulties which beset this theory also! The Scriptures speak, indeed, of a free act of the Deity, breathing the consubstantial Son and the equally divine Spirit, and of a different act of breathing, quickening the clay-formed body of Adam into life; while traducianism conceives of an involuntary, unconscious breathing of parents calling a human soul into existence. It must also be borne in mind that many parents meet not in spirituo-psychical love, but in carnal-psychical desire. If the teaching of modern physiology is correct, that the cohabitation of the parents and the fecundation of the woman are often separated by hours, and even by days, we have herein another difficulty lying in the way of this kind of traducianism which may be hard to remove.

“The doctrine is, therefore, correct, that parents originate only the body of the child, while God for each body thus formed breathes, by a repetition of the act recorded Gen. ii. 7, the spirit of life into being, which unites with and quickens the body. What is true in traducianism is fully admitted, when we say that the Creator adapts

the new soul which he breathes into being to the new body with which it is united, that their union takes place not during the development of the embryonic life, but at the very moment when the independent development of the bodily germ in the mother begins; and finally, that from that very moment of their union the life of the body is affected and shaped by the life of the soul, and *vice versa*. The second and third of these propositions account for the carnal nature of the souls of all the children of Adam."

Original sin is defined and accounted for by the same author as follows: "The soul, although so constituted by the Creator as to develop into self-consciousness is, during the whole time of the embryonic state, and even for many months after the birth, in a state of slumber and total dependence upon the body. In this condition it cannot escape being affected by the sinfully excited bodily nature, whereby it becomes unfree, inharmonious, so that it finds itself at its awaking into personality a soul bound by the life of the body, or a *νοῦς σαρικός*. In this unfree state it can fully surrender itself to these carnal influences, or enter upon a struggle against them; but even in this case the result cannot be any other than the state described in Rom. vii. 14 sq. Experience teaches that most souls do not enter at all upon this struggle, but that they rather abuse the powers of liberty or self-determination in heightening the concupiscence of the flesh, and in developing the selfishness originating in the flesh also with regard to those things that are in themselves foreign to the lusts of the flesh. It is from this origin of our sinfulness that the Scriptures, and especially the Apostle Paul, call the flesh, and in some passages the body and its members, the seat of sin (Rom. viii. 13; vii. 23; v). The flesh is, indeed, in all men as they now are the root of natural depravity, although sin proper, the wilful transgression of the law, and guilt begin only when the soul, developed into personality, retains, fosters, and heightens the lusts of the flesh against the awaking voice of conscience, and still further develops, of its own accord, the natural selfishness of the flesh. A soul bound, before its awaking into self-consciousness, in subjection to the development of the excited flesh cannot remain sinless and guiltless. Guilt commences with the dawn of self-consciousness. If the soul

entered into the full possession of liberty by one stroke, it might not be impossible for it to declare war with full determination against the flesh, and thus to avoid every kind of league with it; but, as this is not the case, a kind of guilt is contracted by children similar to the stains contracted by adults during sleep. But, even if the soul of a child should struggle with all its might against the flesh, the effort would not succeed, since the enemy is too strong."

Against creationism, and in part against pre-existentialism Dr. Delitzsch urges the following: "The question cannot be decided by an appeal to isolated passages, such as Gen. xlv. 26; Acts xix. 26, but by facts which form integral parts of the Scriptures. There are such facts, which, in our opinion, exclude creationism. One of these facts is (1) the creation of the woman.

"The act of the divine breathing by which the spirituo-psychical being of Adam was created was not repeated in the creation of the woman (Gen. ii. 21, etc.); for which reason Paul says, without any qualification: 'The woman is of the man.' That Adam calls Eve only *flesh* of his *flesh* and *bone* of his *bones* does not contradict this view; for he calls the union of husband and wife also *one flesh*, without denying thereby that it is also a union of two souls that mutually complete each other. The phraseology is based on the outward phenomena alone, without, however, denying the supernatural background upon which the outward phenomena are based. Let us compare with the relation of the wife to her husband the antitypical relation of the church to Christ (Eph. v. 22, etc.). The church is likewise from Christ's flesh, but she is with him also of one spirit (1 Cor. vi. 16, etc.); she has her existence and life not only from Christ's glorified humanity, but primarily from his spirit.

"Another fact that speaks against creationism is (2), the sabbath of creation. This is a line drawn between the creation of God, properly so called, and his continually active power in the world, improperly called acts of creation. The Scriptures use, indeed, the same terms of the two methods of his putting forth his omnipotence, but above these not strictly distinguishing expressions stands the sabbath-rest from creation, with which it is inconsistent that God should call daily into being millions of human souls by his strictly

creative fiat. A continual creation, in the true sense of the word, the Bible does not teach. Such participles as *borë* are either real adjectives, excluding the idea of time-creating, or they must be translated as relative sentences — “who created.” And when it is said that God made our souls (Jer. xxxviii. 16; Isa. lvii. 16), that the Spirit of God makes us, and the breath of the Almighty gives us life (Job xxxiii. 4), that God forms the spirit of man within him (Zech. xii. 1; comp. Isa. li. 13), this proves nothing for creationism; since these expressions, which moreover do not distinguish acts properly and improperly called creative, trace the origin of our spirits to God as their ultimate cause, and because the same or similar language is used with regard to the origin of the foetus (Ps. xxii. 10; cxxxix. 13–16; Job x. 8–12; xxxi. 15; Isa. xlv. 2). This phraseology is based on the supposition that whatever comes into being in obedience to existing laws is a repetition of the first creative fiat of the Almighty (Ps. cxxxix. 15; Job xxxiii. 6). Compare, also, the language of our Lord concerning the lilies (Matt. vi. 30), and that of the apostle Paul (1 Cor. xv. 36–38) concerning the seed of a plant.

“Another fact opposed to creationism is (3) original sin. If there exists, as the Scriptures teach, and as a thorough self-knowledge proves, between every man and the first pair of the human family so close a connection that each considers the origin of the human race his own, so that not only the sin of the race is his own sin, but Adam’s transgression and guilt are likewise his own, it necessarily follows that the spirituo-bodily beginning of mankind propagates itself from out of itself by virtue of God’s original creative act and the continual display of his power in governing and preserving the works of his hands, and that, therefore, the spirit of the individual man is no more the product of God’s creation than his body. It has, indeed, been asserted, especially by divines of the Roman Catholic church, that creationism alone was consistent with original (hereditary) sin, the God-created spirit entering the Adam-descended body, and inheriting with the body the sin clinging to it. But this view of original sin is certainly unscriptural and contradicted by experience; for, as soon as man arrives at self-consciousness, and knows himself as *I*, he finds the whole of his

spirituo-bodily being corrupted and pervaded by sin. It is not only the body of man, but the totality of his being, that has fallen into the sphere of the flesh, in and with which sin is inherited, so that the sinful condition of the whole being of the individual is anterior to his self-consciousness and self-determining life, or, in other words, anterior to the beginning of his personal life. But the supposition that the spirit of every individual man is, in the strict sense of the term, created by God, leads to the anti-scriptural and absolutely false conclusions that the human spirit in itself sustains no relation whatever to original sin; that it is God himself who brings the human spirit under the effects of original sin; that there is but a corrupting, sinful predisposition in human nature, but no original sin that affects his whole nature, and, at all events, no original guilt; that, in fact, every act of generation is a new beginning of human history; for, as liberty is a constituent part of the human spirit, and as God cannot create the human spirit without this liberty without becoming himself the author of sin, there can be no absolute necessity that it — the spirit — should servilely submit to the sinful Adamitic flesh, and the imputability of original sinfulness would be out of the question, as long, at least, as the spirit had not actually submitted to this state, and destroyed its original image of God. To these anti-christian and absolutely false conclusions about original sin creationism consistently leads.

“But (4) the incarnation is likewise against creationism. Wherever the Scriptures speak of the human side of Christ's personality, they speak of it as having been begotten, conceived, and born, nowhere as having been created by God immediately. Christ is, according to his human side also, the Son of God, but, at the same time, in the full sense of the term, the Son of Man too; he has all the constituent parts of humanity, from the Holy Ghost on the one hand, and from Mary on the other. Thus only is he fully our brother, and only as a perfect man (physically, as well as ethically) could he become the Redeemer of the whole race. ‘What was not assumed by the Redeemer is not redeemed’ (Gregory of Nazianzen).

“The stronghold of creationism is in the proposition: ‘The idea

that the spirit can propagate itself like the body, which has parts, is materialistic.' But this proposition, positive as it is, is a philosophical prejudice which has no foundation in the word of God. For the Scriptures, while emphatically declaring that God is a Spirit, speak also of an eternal act of begetting on the part of God, and of the eternal emanation of the Holy Ghost from the begetting Father and the begotten Son. Wisdom says: 'When there were no depths I was brought forth' (Prov. viii. 24). The Scriptures do not hesitate to call God's creative acts *holidh* (issuing forth from the womb, Job xxxviii. 28), and *cholēl* (to bring forth, Ps. xc. 2: Deut. xxxii. 18), and the acts of regenerating grace ἀναγεννάω (to beget again, 1 Pet. i. 3); yea, we read, even, of a divine σπέρμα, *seed* (John iii. 9; comp. 1 Pet. i. 23). It is evident that the Scriptures could never make use of such language, if the terms 'generation' and 'divisibility,' on the one hand, and 'indivisible' and 'unbegotten,' on the other, did include each other, and if there did not exist a mode of begetting a spirit corresponding to each nature, which does not destroy the specific difference between spirit and matter. The passage: 'Shall we not much rather be in subjection to the Father of spirits, and live?' (Heb. xii. 9), which seems to favor creationism, cannot possibly overturn all these arguments against it. Our parents, as fathers of our flesh, are here contrasted with God, as the Father of spirits. But we must bear in mind that God is called here the Father of *spirits*, not the Father of *our spirits*, and God is called, as God of spirits, 'the Father of *all flesh*' (Num. xvi. 22; xxvii. 16). The antithesis is this: Our Fathers have begotten us into individual life under the sway of the flesh, while God is the absolute cause of all created life. The origin of man is, indeed, a secret (Prov. xxx. 19; Eccl. xi. 5). What ancient wisdom says, modern psychology has still to repeat. The expression *per traducem*, which is borrowed from the propagation of tendrils of vines, is by no means adapted to explain this mystery. Better is what the ancients used to say: 'As a light kindles a light, and neither the whole flame nor a part of it passes over into the new flame; so the soul of parents begets the soul of the child without losing anything of its being.' But even this

simile is inadequate. We can say thus much only, that while in the world of spirits no spirit can produce a spirit from out of itself, God has constituted the spirituo-psychical being of man in such a manner that it propagates itself with the body; but the manner in which this is done is a still greater mystery than the process of physical generation, which is but a faint shadow of the higher spiritual process."

We have here pre-existentialism given by Dr. Julius Muller in its strongest form, and yet we must reject it unqualifiedly, for the following reasons: (1) The propositions: natural depravity, which is universal, and necessarily leading to actual sins, makes all guilty, and guilt attaches only to actual sin, seem to us, under the dispensation of grace, not irreconcilable to each other. If God had left man after the fall to himself, he and all his posterity would have been irretrievably lost; but simultaneous with the foreseen fall was the plan of redemption; and if even under the gospel the development of our depraved nature cannot be entirely suppressed, yet it is retarded, weakened, and, finally, all its effects are destroyed. For this reason we cannot possibly believe that God sees any guilt in natural depravity as such; those that submit to the regenerating influences of the gospel are saved, while those that refuse to be healed are condemned, not for their natural depravity, but for this very refusal, than which no sin can possibly be greater. The passage Eph. ii. 3, "and were by nature children of wrath as the others," cannot possibly be understood as ascribing guilt to natural depravity, the apostle speaking not of infant children, but of what the Ephesians had been before believing in Christ, in the consistent development of their natural state. If, then, there is no contradiction such as can be reconciled only by pre-existentialism, there are strong presumptive grounds against it, or rather it is positively inconsistent with facts positively asserted in the Bible.

According to pre-existentialism, only such souls enter a human body as have fallen during a former period of trial or probation; such was, however, evidently not the soul of Adam. There is thus a created radical disparity between Adam and his descendants, which is not consistent with his being our common progenitor. But not

only this ; these souls had fallen while out of or without a body, and their bodiless state cannot have been an abnormal one ; but the Bible represents the disembodied state of the soul as an abnormal one. There is, indeed, a kind of theology in vogue, which has very little use for the body ; according to it the soul of the good man goes immediately after death to heaven, where it is perfectly happy ; the resurrection is, indeed, not denied, but is admitted only because it is taught in the Bible ; it is not felt as an absolute necessity, growing with irresistible necessity out of the nature of the case. But this theology is certainly anti-scriptural, and cannot be denounced in too strong terms. The whole argument of Paul (1 Cor. xv. 12-24) is based or rather proceeds on the assumption that the body is an integral part of man not less than the soul, that the great object of Christianity is to bring back man's normal state, an inseparable connection between soul and body, which sin has dissolved. " If there is no resurrection of the dead, then Christ is not risen, and if Christ be not risen, then is your faith vain, ye are yet in your sins, and they which are fallen asleep in Christ are lost ;" *εἰ* with *ind.* throughout representing the apodosis as necessarily connected with the protasis. For pre-existentialism the necessity of the resurrection cannot exist, and it is, therefore, anti-scriptural and false.

The same objection lies also, in part at least, against creationism. It is true, God created first the body of Adam and then his soul, but the body was a fit tenement for the soul, the two were destined and fitted to live together forever ; although man became by the spirit's taking possession of his body only a living soul, i.e. a live being, this term is not confined to man alone, but given also to beasts and fishes, see Gen. i. 20, 21 ; ii. 7 ; yet he was, at the first, intended to become a quickening spirit, as the second Adam actually became when the first had unfitted himself for it, i.e. the body was to be thoroughly pervaded by the indwelling spirit, and thereby to be assimilated to its nature, or, in other words, the natural body was to be developed by a natural process into what our resurrection body will be. According to creationism, however, the intrinsically good soul or spirit is imprisoned in a sinful or sin-ruined body, to be

kept under, tyrannized over, and perverted by it; sin has its origin in the body, whereby its very nature is mistaken, being essentially spiritual and consisting, primarily, in the created spirit's turning away from and renouncing allegiance to the Supreme Spirit. That such views of sin, of the origin of sin, and of the relation of soul and body to each other, must lead, if consistently carried out, to most abnormal morals, to a rigid ascetism or unrestrained licentiousness, is self-apparent; for if the body is really the prison-house of the spirit, the looser the bonds become between spirit and body, the better it is. That this view of the origin of the human soul has likewise no use for the resurrection body, needs scarcely be mentioned, and it must, therefore, be unqualifiedly rejected, especially as an unfounded dread of materialism has given rise to it. Even this fear rests on entirely unscriptural notions; according to Hellenistic philosophy matter is something independent of the supreme God, and intrinsically evil, but not so according to the Bible. According to the Bible matter is as much the work of God as the world of spirits, and, of course, not sinful; it has, indeed, experienced the fatal consequences of the fall, but, like the spirit, it is to be renovated and glorified, the human body through the spirit, and the earth at large through the human body. As to the objection to traducianism, that it leads to materialism, it is simply unfounded; it is not pretended that the originated foetus produces the soul, this is no more the case than that the body of clay, formed by the Almighty, produced the soul or spirit. All that is claimed is that God constituted man so that he can propagate himself; the *how* of this act is a mystery in every point of view. On this supposition alone the Bible becomes consistent and intelligible. Adam, in whom the race was potentially included as an oak-forest is included in an acorn, fell, and by his fall his nature was corrupted, and this corruption passes over upon all. The God-man is the second Adam, from him proceed powers able to restore the whole man — body, soul, and spirit. Faith brings us into union and communion with the Saviour, and secures to us his saving powers, which complete their work in the resurrection of the glorified body, with which the spirit unites, to be separated from it no more.

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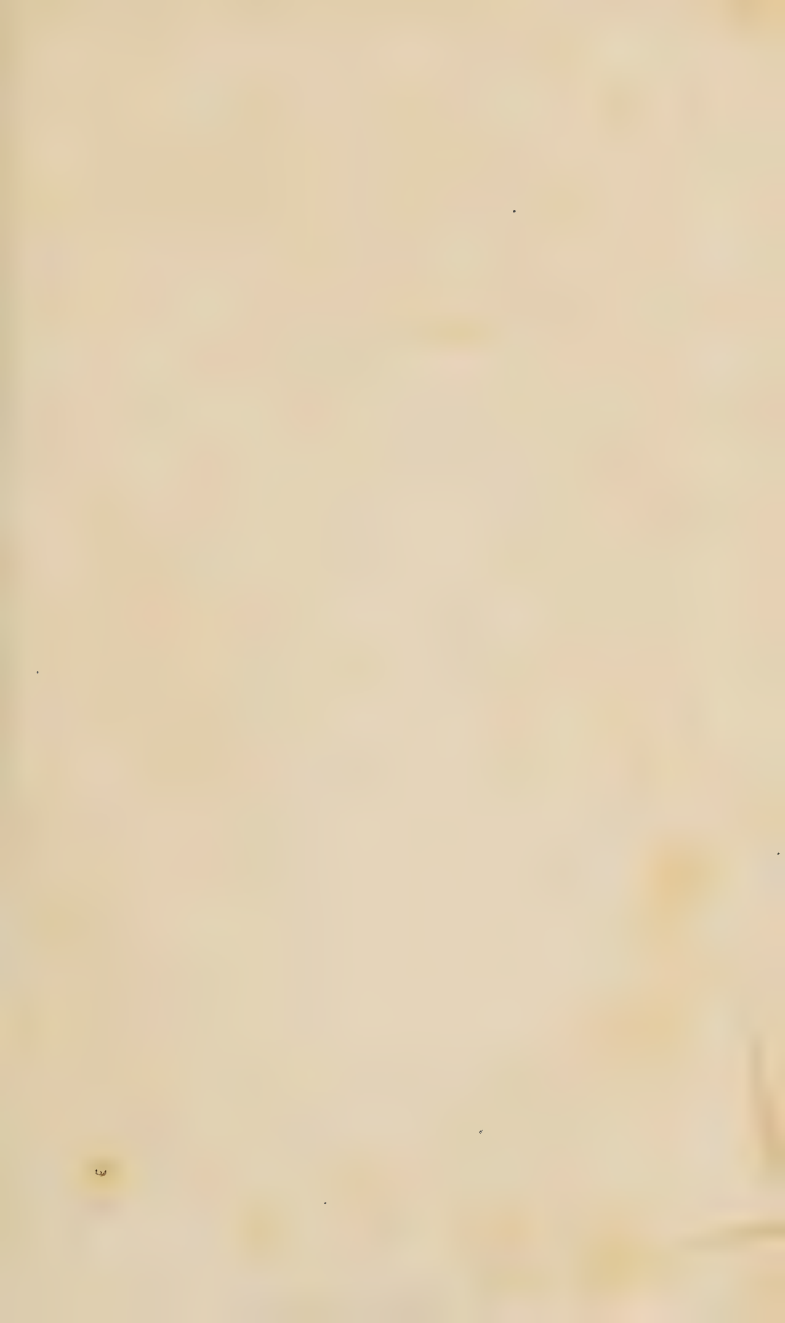
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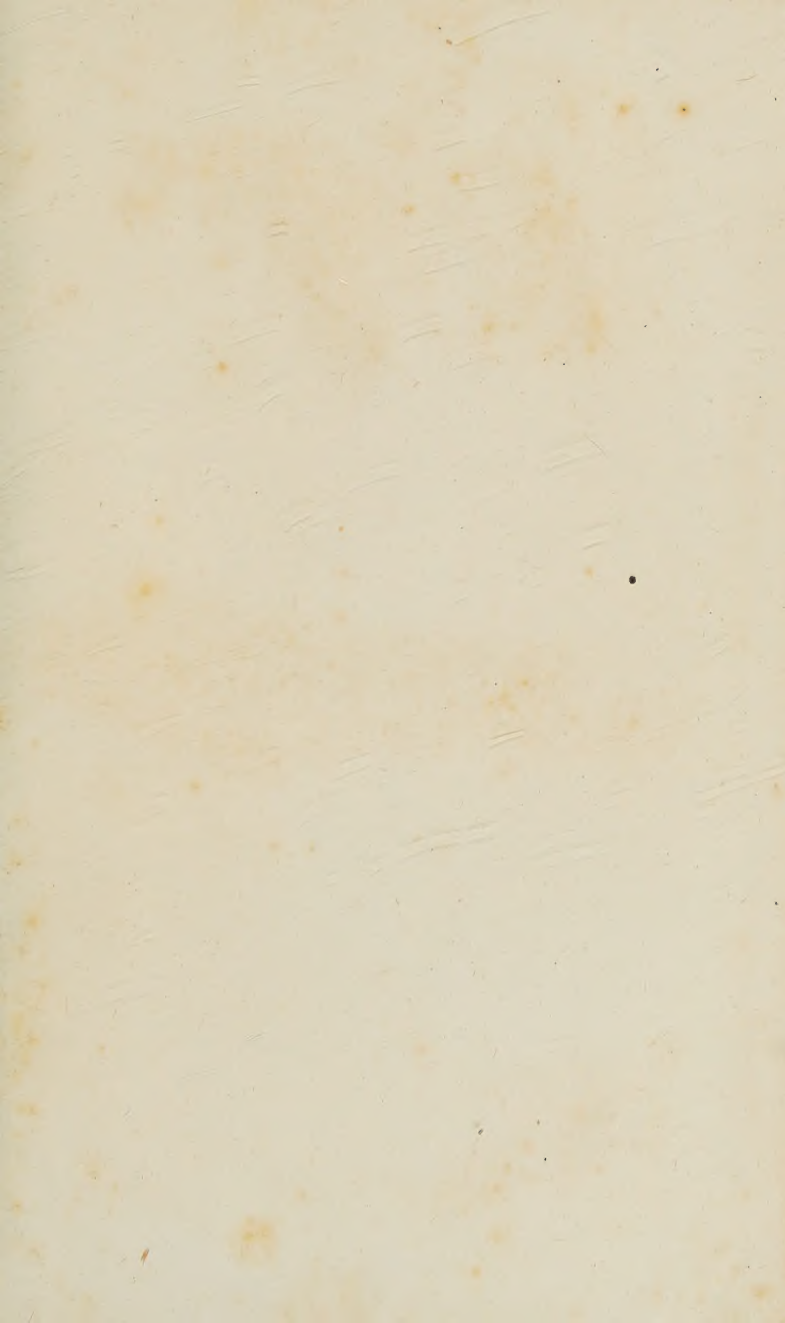
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